

The hope of Glory

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Christs Indwelling in true Believers
Is an Evident Demonstration of
their hope of Glory.

As it was set forth in a SERMON
at *Hafely* in the County of Oxford
March 5. 1656.

At the FUNERALL

Of that Eminently - Religious - Gentlewoman

M^{ris} Margaret Corbet,

Late Wife to the Reverend Dr EDWARD
CORBET Pastor of *Hafely*.

By HENRY WILKINSON D.D.

Principall of Magdalen Hall Oxon.

The memory of the Just is Blessed. *Prov. 10. 7.*
Precious in the sight of the Lord is the death of his Saints.
Psal. 116. 15.

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The Reverend his Worthily Honoured Friend

D^R EDWARD CORBET

Pastor of Haseley in the County of Oxon.

SIR,



Prefix your name (as most due) unto the ensuing Sermon, not only because you requested of me the publication thereof, but also that (when I have finished my course) I might transmit to posterity some remaining (though small)

Testimonies of those ma-

nifold Respects, Love, and Thankfulness which I owe unto you. I shall not goe out of my usuall roade, to detain you with a long Preface, or with any superfluous Apologies: Much lesse shall I act the part of a Complementall Polititian (for I neither like the name nor the thing) in an affectation of uncomon Phrases (too

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too much the straine of the present age.) In these things I neither have skill, nor am desirous to learne no more then David had to weare Sauls Armour --- What I here present unto you, in a plaine and familiar discourse, is a word of strong consolation, and may the Lord make it as profitable, as every way seasonable for you. Solomon tells us that Heaviness in the heart of man maketh it stoope, but a good word maketh it glad, such a good word to gladden your heart, I offer unto you, from the Argument of the following Meditations, viz. That Christ's abiding in true Believers, is an Evidence of their hope of Glory. The consideration hereof, is a Pretious soveraigne Cordiall, to revive drooping spirits. As Aarons Rod swallowed up the Rods of all the Egyptians, so Divine comforts swallow up all sorrowes whatsoever.

Give me leave in a few words, to expresse my sympathy with you for your losse (which is her greatest gaine) of so choyce a spirited Wife, whose Love to you was wonderfull, whose memory is blessed, whose name is like pretious oymment powred forth, and leaves a sweet savour, to perfume the Country round about. And the rather I ought to sympathize with you, both in respect of Brotherly compassion, and obliged gratitude, because in my great losse of a gracious Wife, whom God took from me. You in an especiall manner, were a sharer with me in my sorrow. You discovered a singular fellow-feeling with me, for the losse of so rare

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a servant of Iesus Christ. I shall not farther put you
in mind of your griefe: I well know, that you are farre
from slighting the Rod, and I hope that God in mercy
will keep you from sinking under so great a Burthen:
It's the Apostle's Counsell, Heb. 12. 5. - My Son de-
spise not thou the chastening of the Lord, nor
faint when thou art rebuked of him.

Suffer me to be your Remembrancer (though of what
you well know already) of such speciall Scriptures,
wherewith I my selfe in the same case was comforted,
and abundantly supported, when God took from me an
excellent Wife, one of many thousands.

One Scripture is in Dent. 8. 6. Thou shalt also
consider in thy heart, that as a man chastneth his
Son, so the Lord thy God chastneth thee. Now
what befalls you, are Fatherly chastisements, Heb. 12.
5. Even Love-tokens sent in measure, and mercy,
and but for a moment, and the end is to make you par-
taker of his holinesse; And I make no question, but by
long experience, you have been instructed to Heare
the Rod, and who hath appointed it: Mich. 6. 9.
Which Scripture in my hearing, you opened and ap-
plied with singular dexterity, having (as I am per-
swaded) first experimented the truth thereof in your
own heart.

Another Scripture I shall mention (which hath been
in all distresse a stay & staffe unto me) is 2 Sam. 23. 5.
Although my house be not so with God, yet he
hath

hath made with me an everlasting Covenant ordered in all things and sure: for this is all my salvation and all my desire although he make it not to grow. *This Covenant is the Christians strong hold, It's a salve for every sore. Whatever disorders are in Nations, Families, Persons, and each man with his own heart, yet notwithstanding let the ordered Covenant be opposed to them all. Though all things below are sickle, transient and momentany, yet the Covenant is sure and everlasting.* A reverend divine M. John Cotton draws from this Scripture many choise and sweet grounds of Consolation, whose Sermon is extant in print, to which I referre you as a word spoken in due season, and such a one may be compared to Apples of Gold in pictures of silver, Prov. 25. 11.

To what hath been mentioned I shall adde that of the Psalmist, Psal. 103. 13, 14, 15. &c. Like as a Father pittiyeth his Children, so the Lord pittiyeth them that feare him; For he knoweth them that feare him; for he knoweth our frame, he remembereth that we are dust; as for man, his days are as grasse, as a flower of the field so he flourisheth, for the wind passeth over it and it is gone, and the place thereof shall know it no more. *In this Scripture the Holy Ghost represents the shortnesse of our life by the resemblances of Grasse, Flowers, Wind. But that which is the grand supportment of the soule is* set

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set down v 17. But the mercy of the Lord is from
Everlasting to them that feare him, and his righte-
ousnesse unto childrens children.

It's farre from my purpose to call in the Testimo-
nies of Seneca and such like, for counsell and experi-
ence in the dayes of adversity. Their examples and
advice are easily to be had. But to my abundant comfort
I know, that there's no counsell like to that which pro-
ceedeth from the word of God. And the least glean-
ing of Scripture comforts, I infinitely preferre
before the whole vintage of Philosophers. This com-
forted David, and the same alone can comfort us
Psal. 119. 50. This is my comfort in my affliction,
thy word hath quickned me.

Now the Lord of Heaven in much mercy sanctify
this dispensation towards you, and give you abundant-
ly of the fountaine though the cisternes faile, and con-
tinue you to the glory of God, and the comfort of those
hopefull Olive-branches round about your Table.
Though in a few yeares through the death of many
there's a great change in your family, yet God is in
Heaven and changeth not. To our good, gracious, and
unchangeable Lord God, I commend you and yours,
and remaine,

S I R,

Your Sympathising Friend, obliged
to Love and Serve You

Magdalen Hall
Oxon. Jun. 5.
1657.

Henry Wilkinson.



COL: I. 27.

*Which is Christ in you the hope
of Glory.*



WE E are here assembled this day, to solemnize the Funerall of our deceased Sister, an eminent servant of *Jesus Christ*. The words read were her Cordiall: they were a stay, and a staffe, to support her spirits. Upon this Scripture her Meditations were fixe: and the breathings of her soule upon this subject, were sweet, ravishing, and transcendent; every way *administring Grace unto the bearers*. She experimented and approoved this truth, *That Christ is the hope of glory*. Questionlesse, the desire of her soule was, to *comfort others with those comforts, wherewith* 2 Cor. 1. 4. *she her selfe had been comforted in particular*. Wherefore, upon the singular recommendation

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dation of so gracious a spirited Christian, I shall wave what I intended upon another subject, and confine my selfe unto this portion of Scripture, as the foundation of my ensuing meditations.

Which excellent words, are the Saints consolation. As it was said of *Goliaths* sword, *1 Sam 21. 9. give me that, (saith David) there's none like unto it*: so saith a true Believer, *Give me Christ, the hope of Glory, there's no comfort like unto this.*

Upon a serious review of the preceding Words, it plainly appears, that the Apostle having at large insisted on the Doctrine of Redemption by *Jesus Christ*, now proceedeth to make particular application of that great truth delivered. And here is an Use of Exhortation, which in an especiall manner he presseth home unto their Consciences, v. 23. Perseverance in the Faith is that which the Apostle urgeth as a duty of great moment: and to this purpose he becomes their remembrancer, what necessity was incumbent upon them, to be grounded, settled, and unmoved; each word is emphaticall, as seasonably prest then, so as seasonably to be prest now-adaies.

Now that this exhortation may abide up-

V. 23. Τῶς
μελιωμένοι
καὶ ἐδραστοὶ καὶ
μὴ μετακινῶ-
νόμενοι.

on the hearts of the *Colossians*, & leave deep impression upon them, the Apostle confirms his exhortation by a fourfold Argument.

I. Because he was a Preacher of that doctrine: *He was made a Minister thereof*: The Apostle was commissioned by Jesus Christ. *It.* ἡ ἐξουσία μου ἔστιν ἡ ἐξουσία τοῦ πατρὸς. Διὰ τὴν ἀκρίβειαν. * Sempet cavendum est ne temere nos ingeramus ad officium docendi. Ergo sibi munus injunctum esse testatur, ut sibi jus & auctoritatem conciliet. *Calv. in loc.*

A second Reason was drawn from the sufferings of the Apostle; in that he underwent all his sufferings cheerefully, v. 24. *He both rejoyced in his sufferings and fill'd up what was behind &c.* Now as Learned * *Da-* * Adimplere venant observes, *Any Christian may be said* ὅτι ἐπλήρωται ὁ Χριστιανὸς ὅτι Χριστῷ διὰ τὴν δύναμιν τοῦ Θεοῦ. dici potest quivis Christianus, cum tollit crucem Christi, & aquo animo

illās afflictiones patitur, quas Dei Providentia illi ad exemplar Christi sustinendas assignavit. Daven. in Loc.

* In passionibus Christi sunt septem ἡμέται & ὀκτῆ ἡμέται &c. Musc. in locum.

* Passiones Christi dupliciter accipiuntur. Vno modo pro illis quas sustinuit in corpore proprio, & sic nihil ibi restat adimplendum: Alio modo pro illis quas in finem usque saeculi patietur in corpore Mystico, & sic restant multarum passionum reliquiae adimplenda. Lyrannus.

ample of Christ. * Musculus distinguisheth of former and after parts of Christs sufferings; and of these latter would have the Apostle to be understood. To the same purpose Lyrannus * distinguisheth: The sufferings of Christ, saith he, are to be considered two manner of waies: one way for those sufferings which he endured in his own proper body, and so nothing remains there to be filled up: another way Christs sufferings are to be understood, for those which he shall suffer in his Mystical body unto the end of the World, and so there are remainders of many sufferings to be filled up. Persecutions, afflictions, and sufferings, are the portion of Christs Children.

III.

A 3^d Reason was, because this Doctrine was graciously revealed unto them, which was concealed from former ages v. 26. The mystery of the Gospel was hid, not only from the Gentiles, but from the very Angels themselves. It was a Mystery beyond Angelicall capacity and apprehension: yet they desired to peep into it; and their looking was more then ordinary, as the word in the Originall * implies.

* 1 Pet. 1. 12. ἀνεῳχθῆναι Προσπεῖν αὐτὸν ἐντολίσκω. Erasmus. Præno capite & propenso collo accurate intropiscere. Beza.

IV.

The Fourth and last reason is given in this

27. verse, because this Doctrine contained the riches of Gods mercy in the salvation of the Gentiles by *Iesus Christ*. And this is specified in the Text, *Which is Christ in you the hope of Glory*.

Take the whole verse together, and there lye before us three observable particulars.

1. The persons to whom God would have this Mystery manifested, and they are Saints: Its said *ᾧς ἰδάναι γνῶσις*: *To whom God would make known*. in this verse; and, who they are, the precedent verse puts out of all question: It's said *τοῖς ἀγίοις αὐτοῦ* *to his Saints*.

2. Here is a high commendation of this mystery. To be a *Mystery* is much to be valued * *This is a bidden thing*; it's equivalent * *Mysterium est res abscondita*. Calaub. Exercit. 16. *to a Sacrament*, in the judgement of some of the *a Learned*: but to be *the riches of a Mystery* is much more: and the *riches of the glory of this Mystery*, is most of all: Each gradation carryeth an excellency with it. *Self. 43. a Redditur alicubi Sacramentum.*

3. In my Text you have the specification of this Mystery (*i.e.*) *Christ the hope of Glory*, is this *rich and glorious mystery*. *Stephan. v. D. Cudworth de cœna Domini.*

In which words you have two Arguments *à fortiori*, abounding in consolation unto the Saints. The former is drawn from *Christ's Inhabitation* in the Saints. 'O; , which being

Daven, in loc.

in the Masculine gender, must needs referre unto *παῖν*, of the same gender, and not unto *μυστηριον* of the Neuter gender, otherwise there could not be a Grammaticall Syntaxis. We are likewise farther to note, that the phrase is not *ἐν ὑμῖν amongst you*, as *Erasmus*, and the *Syrack* read, but *ἐν ὑμῖν, in you*, as inhabiting, abiding, indwelling, and operating in you. The latter Argument of Consolation, which is the complement of all, is drawn from the eternall glory hoped for by *Iesus Christ*; He is said to be *ἐλπίς τῆς δόξης the hope of Glory*, or *Glory hoped for*.

But I shall stay no longer in the coherence, and Division, least I should make my Preface like the gates of *Mindas* bigger then the City. Many Doctrines naturally flow from the words, viz. 1. That *Iesus Christ is the riches of the Gospell*. 2. That *the knowledge of Iesus Christ is a mysterious knowledge*. 3. That *there's a mysterious abode, indwelling, and residence of Iesus Christ in true Believers*. 4. That *Christs indwelling and residence in true Believers, is a strong and evident Demonstration of their hope of Glory*.

Having not leasure to handle them all distinctly, and being unwilling to handle any one cursorily, I shall single out only the last

last of these Doctrines, and lay it for the ground-work of my ensuing Discourse.

Thus I propound it to you :

That the indwelling, and residence of Christ in true Believers, is a strong and evident Demonstration of their hope of Glory. Doct.

For the enlargement of this poynt, I shall for Method sake, propound these Heads of Method discourse: 1. To enquire into Scripture *propounded* Testimony, what prooffe thence may be given, that Christ is in true Believers, and hath his abode with them. Then, in the 2^d place, I shall endeavour to represent the manner How, or in what sense, Christ may be said to be in true Believers, and make his abode with them. 3. I shall make enquiry, How Christ may be said to be unto the Saints the hope of Glory. 4. I shall prove my assertion; That Christs indwelling in true Believers, is such a strong and evident Demonstration unto the Saints of their hope of Glory. Then in the 5. and last place, it remains that I make improvement of all, by particular usefull Application.

To resume in order what I first propounded. Scripture contributes abundant heaped testimonies: I shall gather only some

1. That Christ is in all true believers.

2 Cor. 13. 5. select proofes. The * *Apostle* appeals to the experience of the *Corinthians*: *Know ye not your own selves, how that Iesus Christ is in you, except ye be reprobates.* In the former part of the verse, the *Apostle* presseth them upon examination, Whether they were in the Faith. There are * two words which the *Apostle* useth, and both of great weight; 1. *Examine*, 2. *Prove*. Now if we can prove that we are in Christ, we may prove that we are in the Faith. For Christ is the object of our Faith. And these Propositions are convertible --- They that are in the Faith, are in Christ, and They that are in Christ, are in the Faith. *Paul* speaks not in his own name only, but in the name of all true Believers *Gal: 2. 20. That Christ lived in him.* Christ abides in the Saints, *He in them, and they in him Joh: 15. 5.* Christ dwells in their hearts *Eph: 3. 18.* The blessed spirit dwells in all the children of God, *Rom. 8. 11.* The phrase is Emphaticall in the * *Originall*. Now the spirit of Christ, where it makes his residence, inhabits as an Owner, commands as a Ruler, takes possession as a Proprietor. As for such as have not this spirit of Christ, let them read their doome, *Rom. 8. 9. They are none of Christ's;* and

and if none of Christs, the Devills questi-
onlesse: But I need adde no farther prooffe
of this first particular.

II.

In the next place, my Work is to repre-
sent unto you, the manner How, or in what
sense, Christ may be said to be in true Belie-
vers, and make his abode with them? For
Answer hereunto, I shall give in my Medi-
tations concerning this great Mystery, Part-
ly negatively, and partly Positively.

First, to declare negatively, Christ can-
not be either of these two wayes in the
Saints: I. He cannot be in them by com-
position or mixture of Essence. That emi-
nent light of the Church of God M. Perkins, *Park, on Gal.*
delivers his judgement on this wise, *Christ, 3. 23.*
saith he, *and a Believer are not one in sub-*
stance. Here a distinction must be observed, the
Godhead of Christ not in respect of substance
(which is incommunicable) but only in respect
of operation, is given unto us. As many bea-
lievers as there are, so many distinct per-
sons there are, and every one distinct from
the person of Christ. The flesh of Christ is
in heaven -- Whom the Heavens must receive
untill the times of restitution of all things.
Now its impossible for the Bread to be
transub-

How may
Christ be said
to be in true
Believers?

I. Negati-
vely.

I.

Act. 3. 21.

* *Vid. Willeti Synopf. cōtrov. 13. Tyndalum Martyrem pientissimū in Ioh. 6. & doctissimū Morronum de Eucharistia una cum Whitakero de Sacramētis. & Pet. Mart. de Euchar.* *transubstantiated into the Body: if it were, so, the nature of a Body would be destroyed by being *simul & semel* in severall places. An illiterate Woman confounded her learned Adversaries; when they confest that a Sacrament was a signe, she answered, Then it cannot be the thing signified: And when they granted to her, that Christ and his Apostles did eat his body over night, Then she replied, With what body then could he be Crucified next day.

2. 2. Christ is not in the Saints by transmutation, as Water was turned into wine. Christ is not turned into a Saint, neither is a Saint turned into Christ. There's a great distinction between the nature of Christ and his Children; There's no confusion nor identity of Essence: Those are cursed Familisticall Blasphemers, that maintaine the Saints to be Godded and Christed, and audaciously averre, that they are one Person with the Father and the Son: we read that

† 1 Pet. 1. 4. *some are partakers of* the Divine nature, not of the Deity: now Divine nature, regeneration, sanctification, and the new Creature are synonimous phrases, Farther, this participation of the Divine nature is in similitude: And we know that similitudes are* put

Belas quāque non dicitur & Nature nomen hic non substantiam sed qualitatem designat Calv.

put in the Predicament of Quality, not in the Predicament of Quantity. The judgement that judicious * Calvin gives is on this wise, *Let us, saith he, be content with this thing alone (vaine speculations being layed aside) that in such wise the image of God is repaired in us, in holinesse and innocency, that we may be made partakers of eternall life and glory, so farre as is necessary for a full blessednesse.* Some there are now adayes to whom that charge may be appositely applyed, to darken Counsels by words without knowledge. These distinguish of a Personall union, and an union of Persons, and confidently affirme that the Person of the Holy Ghost is in all the Saints. We believe that the essence of the Holy Ghost is every where, and by his speciall grace in the Saints, But how neare do they come to the campe of their Adversaries? How doe they bring themselves into mazes and Labyrinths, and know not how to wind themselves out for want of a Scripture clue? I know and acknowledge, that as it was said of the Angell that appeared to Manoah, *he did wondrously*: so, the motions, whispers, influences, operations and consolations of Gods holy spirit, are wonderfull, and they exert themselves after a wondrous

* Nos vero super uacuis speculationibus omittis, hoc uno contenti sumus, ea lege reparari in nobis Dei imaginem in sanctitate et innocentia, ut simus tandem aeterna vita et gloria socii, quantum ad plenam beatitudinem necesse est. Calv.

a Job. 38. 2.

Judg. 13. 10.

wondrous manner, beyond our cognizance and apprehensions. But our duty is to speak as the Scripture speaks, and not to be wise above what is written. Let's keep close to the old rule of the Law and Testimonie; and beware of novell fancies of men, who desire to get themselves a name, by a new opinion, though, upon examination, it be an old heresy reviv'd, and raked out of the graves of antiquated Hereticks long since confuted and explod'd.

2. Affirmatively.

And as I have shewed negatively, how Christ is not in true Believers, so now I am to shew positively, in what sense Christ may be said to be in true believers. This poynt is much controverted, and there are diverse opinions delivered accordingly. But according to Scripture warrant, I shall resolvedly deliver my judgement in this Proposition, which to me is, *eternæ veritatis*.

Propos.

That Iesus Christ dwells in all true Believers by his Spirit, and by Faith: (i.e.) by the Spirit on Christs part, and by Faith on the part of true Believers.

Here I might call for Testimony a cloud of witnesses: the good old *Anasans*, old Disciples (which I look upon as the best) Eminent instruments of Gods glory, subscribe

to

to my assertion, as ^a Zanchy, ^b Davenant, ^a Unio, quâ
^c Elton, ^d Calvin; to them I might adde the ^{nostrâ carne}
 judgement of many others, who deliver ^{& animâ cum}
 their mind accordingly, but I forbear. ^{carne Christi a-}
^{deoq; cū Chri-}

Let's distinctly prove the Position. ^{sto, in una cava}
 1. That Christ dwells in the Saints by his ^{ne unimur &}
 spirit. *The Spirit* is the efficient primary ^{conglutinamur,}
 cause. The Scripture is copious for the ^{fit per spiri-}
 proof of the poynt: Especially I shall men- ^{tum sanctum}
 tion three or foure Scripture Testimonies, ^{& fidem.}

one is 1 Ioh. 3. 24. *And hereby we know that* ^{Zanch.}
he abideth in us, by the spirit which he hath ^{b Christus di-}
given us. Compare this with 1 Ioh. 4. 13. ^{citar esse vel}
Hereby know we, that we dwell in him, and he ^{habitare in a-}
in us, because he hath given us of his spirit. ^{liquo, quando}

The same word *abide*, is used in both ^{spiritu sancto}
 places, and imports a mutuall mysticall u- ^{fidem in corde}
 nion between Christ and the Saints. ^{humano exci-}
 Another prooffe is from 1 Corinth: 12. 13. ^{tante, conse-}

For by one spirit are wee all Baptized ^{quitar quis ve-}
into one body. What's the *Body* there ^{ram ejus noti-}
 spoken of, but the Church of Christ. From ^{tiam, & vi-}
 this Scripture *Calvin* strongly pleads ^{um fiduciam}
^{ex cognitione}
^{manantem.}

understand that Christs being in us is not locall and corporall, but spirituall
 and supernaturall. Christ is in us after a spirituall manner, namely by his
 spirit in respect of Christ himselfe, and by Faith in respect of us: for these
 are those bands whereby Christ is knit unto us, & we unto him. ^{Dav. in loc.}
^{Jam vero ma-}
^{namus in Chri-}
^{sto fidei & spi-}
^{ritus vinculo}
^{colligati. Id.}
^{We must}
^{a Patre bonorum, communiset, Calv,}

for

for Baptisme: *Inserimur*, inquit, per Baptismum in Christi corpus, ut mutuo nexu, tanquam mēbra, simus simul colligati & vivamus unam vitam. We are ingrafted (saith he) by Baptisme into the Body of Christ, that by a mutuall conjunction as members, we may be knit together, and live one life. This is the great work of the spirit of God, to make Christ and a true Believer one. One proof more I shall only mention, 1 Cor. 6. 17. *But he that is joyn'd unto the Lord is one spirit*: this Scripture plainly shewes that the union between Christ and Believers, is a spirituall, and not a carnall union, let's examine the words in the Originall: *ὁ κολλημένος τῷ κυρίῳ*. *Qui adglutinetur Domino*: there is an Emphasis in the word *κολλημένος*, it's a cleaving and adhering. Learned ^b Pareus tells us, that there is a *μυστικὴ* in the word, and ought to be understood for a spirituall body: but farther he gives a good light into the Text: For, saies he, we being joyned unto Christ by Faith are one spirit (i.e.) as if we were transformed into God and Christ, that what he is by nature, we may be the same by

^a *κολλημένος* prædicatur de personis ut conjungitur. Beza.

κολλημένος est familiariter uni, & se jungere articulus; Translatio ab illis que we were transformed into God and Christ, that visco aut glutine juncti sunt. Deul.

^b Est igitur mysticis in vocabulo spiritus. Nos agglutinati Christo per fidem sumus, cum illo spiritus, hoc est, quasi in Deum & Christum transformamur, ut qualis est ipse per naturam, tales nos efficiamur per gratiam. Pareus.

grace

(15)
grace. There are severall Persons of great judgement, who agree in the truth delivered, many might be mentioned, but especially ^c *Augustine*, ^d *Calvin*, and ^c *Musculus*, declare their opinion in our behalfe. I need cite no more Testimonies in so cleare a case.

2. Christ dwells in the Saints by Faith, this is an instrumentall and secondary means. Faith is that Bond and ligament that knitts us unto Jesus Christ. Christ by his spirit layes hold on true Believers, and they lay hold on him by faith. There is a rare magnetick vertue in Faith, to draw Jesus Christ unto the soule, and make particular application of him. By Faith all the members of Christs *Body* possesse him as their *Head*, and lay clayme unto him. There is an eye of Faith to see Christ, a heart to believe on him, a hand to graspe him fast, as the riches, the treasure, all in all, unto all true Believers. Now *Jesus Christ* abides & keepes his residence by Faith in the hearts of all true Believers. And without all question there is no life but this, which will carry out a Christian through persecutions, oppositions, fiery serpents, and sons of

^c *Diversi sexus corpora sibi adherentia, unum corpus dicit. Et cum spiritus humanus nullo modo possit dicere -- Ego & Dominus unum sumus, tamen cum adheret Domino, unus spiritus est.* Aug. ep.

177.
^d *Si quis uxori copulatus est non debet cum secundo se miscere, multo hoc majus nefas est in fidelibus, qui non una tantum caro sunt cum Christo, sed unus etiam spiritus.* Calv.
^c *Ostendit etiam quae cum Christo est conjunctionem non esse carnalem, qualis est viri cum uxore, sed spiritua-*

lem, qua in spiritus conjunctione consistit. Musc.

Anak

Gal. 2. 20.

Cyp.

Anak, but that life, *by the faith of the Son of God*. It's a choyce observation of *Cyprian*, *Fide, non complexu, Christo conjungimur*. There cannot be an immediate conjunction of our natures with the nature of Christ, but there is a spirituall conjunction by Faith: * for Christ applying himselfe to the heart of a true Believer, and he applying his heart to Christ, may be said to touch one another spiritually: and this may *sano sensu* be accounted *mutuus contactus*. Now for the clearer manifestation of this great mystery of Christs existence, indwelling, and residence in true Believers; we are to consider this great pretious Truth, -- That there is an Union between Jesus Christ, and all true Believers. But before I unfold this Union, it will be needfull to premise a distinction. There is a *substantiall* and a *mysticall* Union. The substantiall Union is between the Persons of the blessed Trinity, who though they as Persons, differre according to *characteristicall Proprieties*, yet they agree in the identity of substance. There's a Plurality of Persons, but an unity of Essence in the Godhead. We have herein the concurrence of Learned and Orthodox

Expositours

* *Vultus in vobis qui suam vobiscum communicans unctionem, regni consortium tribuit, futuraeque gloriae confirmat*
Item. Arias Mont.
Per Christum aditum & ingressum habere credite, utpote qui in vobis per fidem sit, per quem aeternam gloriam nos consequamur. Occum.

* **Expositors.** That great Text is to me *in-*
star omnium (which wards off all the assaults
 that Socinians and other Hereticks make
 against it) 1 Ioh: 5 7. *For there are three*
that bear record in Heaven, the Father, the
Word, and the Holy Ghost, and these three are
one; in (i. e.) One God, but at present we
are not to speak of this Union.

There is a Mysticall Union between
 Christ and his Church, and this concernes
 our purpose. For thus Christ prays Ioh. 17.
 21. *That they all may be one, as thou Father*
art in me, and I in thee, that they also may be
one in us.

For the distinct handling of this Union,
 (which is the Foundation of all comfort)
 my businesse lyeth before me, to be your
 Remembrancer of those Scripture Proper-
 ties, which represent unto us the nature of
 this Union.

Deo per fidem, unum item cum proximo per charitatem. Ferus in Ioh. 17. Con-
iunctio cum Christo quæ fit per fidem causa est conjunctionis cum Ecclesia & cor-
pore Christi, quæ fit per vinculum charitatis. Rolloc. in Ioh. 17.

One Resemblance is of a Husband and a
 Wife: these are one by civill bonds, but not
 one Individuall Person: they are distinct
 persons, and distinct substances, and yet are

C

one

* Vid. Zanchi:
 de tribus E-
 lohim.
Trinitas di-
cenda est non
triplicitas, in
qua ordo qui-
dem est, inæ-
qualitas non
est; distinctio,
non diversitas:
quia non sunt
ὁμοούσιος sed
ὁμοούσιος.
Alius est Pa-
ter a Filio
sed non aliud.
 D. Prideaux
 in Manuduct.
 ad Theol.

Vid. Anth.
Burgesse in
Ioh. 17.
Hic vider quid
fit Christianis-
mus, unum sci-
licet esse cum

1. As Hus-
 band & Wife.

Ephes. 5. 22.

* Certe opor-
tuna est inter
viri et ux-
oris una ex
parte, ex alte-
ra autem inter
Christum &

one flesh by vertue of Conjugall Union. Christ is the Bridegroom, the Church is his Spouse, for so runs the similitude of the Apostle, *The Husband is the head of the Wife, even as Christ is the head of the Church.* And this is a very proper * Analogy.

Ecclesiam A-

nalogia, quia sicut Christus est caput Ecclesie, ita & vir est caput Vxoris: & sicut Christus est Ecclesie servator, ita vir uxoris sue quodammodo servator est, quatenus nempe eam sua auctoritate, prudenter, viribus, regere, curare debet, atque protegere. Bod. in Epist. ad Ephes. c. 5. v. 23.

2. Vine and Branches.

A Second Resemblance is of the *Vine and Branches*. Christ himselfe owne this similitude, Ioh. 15. 3. *I am (saith he) the Vine, ye are the Branches.* It's the property of the Vine to nourish the Branches, to convey sap, vertue, and iuyce unto them: much more doth *Iesus Christ* nourish all his members. He is the true Vine, and from him vertue and nourishment are derived unto all his branches. Now as the Vine and Branches are one, so Christ and all his Members are one.

3. As Head and Mem-
bers.

* Ephes. 5. 23.

A third Resemblance is, as the *Head and Members*. Christ is the Head, the Church is his Body. Therefore Christ is said to be the *Saviour of his Body*. The Head and Members are one. The whole Church of God, whether

whether Militant or Triumphant, united to Jesus Christ is but one. For illustration of this, I shall borrow a supposition of Mr. Perkins. Suppose, saith he, a mans head lyeth in Italy, his armes in Germany, his feet in Spaine: suppose farther, that one and the same soule, extends it selfe to all the afore-said parts, and quickens them all, they are all now become one, in respect of one and the same soule, and all concur as members to one and the same Body: Even so all the Saints in Heaven, and all Believers upon earth, having one and the same spirit of Christ dwelling in them, are all one in Christ and with Christ.

Perk. in
Com. Galat,

A Fourth Resemblance is of a Foundation and a Building. Christ is the Foundation-stone, a tryed stone, a pretious corner stone *. And all true Believers, are Christs building. They are said to be the House, and Temple of God, the Tabernacle of God. Now the Foundation and Building, make up one House, Stones cemented together make up one wall or House: yet notwithstanding they are in themselves distinct substances, though by apposition and conglutination they are united together: so all true Believers are distinct Persons, and distinct substances,

4. As the
Foundation
Building.
* Isai. 28. 16.
a 1 Cor. 3. 9.
b 1 Pet. 4. 17.
c 1 Cor. 3. 16.
d Rev. 21. 3.

stances, though they make up one spirituall building.

Having shadowed this Union by way of Analogy in those forementioned instances; now we must review the Properties of this Union, and they are Foure, viz. *Mutuell, Reall, Spirituall, and Eternall.*

I. *A mutuall Union.*
Math. 13. 45,
46.

I. This is a *Mutuell Union*. The Margarine, a pretious Pearle mentioned in the Gospel, is called *Unio*, and the reason is assigned by one, *Quia ista gemma nunquam indiscreta in eadem concha reperiuntur.* Yet the Art of man may sever pearles from each other: so cannot Christ and a true Believer. There is a mutuall Union and communion between Christ and every true Believer. Hereupon *the Sponse* professeth, *My beloved is mine, and I am his*: And the Tenour of the Covenant of grace, runs in these termes, *And they shall be my people, and I will be their God.* There is a mutuall intercourse and vicissitude of clayming interest between God and his people. As Christ is in true Believers, so all true Believers are in Christ, and become one with Christ. And if the question be askt, how are all Believers made one with Christ? I Answer, This is by a Donation on Gods part, whereby Christ is gi-

ven

Cant. 2. 16.

Jer. 32. 38.

Rom. 8. 1.

2 Cor. 5. 17.

Joh. 17. 21.

ven unto us, and by a receiving on our part. Christ layes hold on us by his spirit, and we lay hold on him by Faith. Christ loves his Saints: now *amor est affectus Unionis*: all the Saints love Christ with a reciprocall love: But his love to them, causeth their love to him: so saith the Apostle, *We love him be- 1 Joh. 4. 29.*
cause he loved us first.

Secondly; This *Union* is *Spiritual*. By one 2. *Spiritual*.
 and the same spirit all true Believers are united unto Jesus Christ. Though Christ be in Heaven, and Believers on earth, yet there is a spirituall Union between them and Christ. He the Head hath an influence upon all his Members. Learned *Camero* well observes that there ought to be an *Vnition*, before there can be an *Union*. *Vnition* is to be conceived Efficiently, as the working of Gods spirit, joyning the true Believer unto Christ: and Union is to be conceived formally as the joyning of the persons between themselves by faith. *Christ* is the Head, the *Saints* the Members, *Christ* the Husband, the *Saints* the Sponse; *Christ* is the Vine, the *Saints* the Branches. But all these Analogies, are to be understood after a mysterious manner. These things are only discernable, by the eye of Faith: And the
 C 3 Heart

Heart of a Saint can experimentally feele the comfort thereof, where the Head cannot penetrate, nor Book-learning sufficiently discover so great a mystery.

3. Reall.

* Believers are not one with Christ in conceit or imagination, for this conjunction is in truth a Reall conjunction. vid. Perk. on Gal. 3.

* Ioh. 6. 55.

* A. & Mon. the 9. Exam. of M. Philpet.

* Panis obfig-
nat & exhibet
corpus Christi
spiritualiter &
sacramentali-
ter; non ori-
sed fidei, non
denti sed
menti, non
transubstanti-
atū sub specie-
bus accidenta-
libus absque
subjecto sed traditum ut signatum sub signo.

3. This Union is *Reall*. This I mention in contradistinction to a notionall, imaginari Union *. The *Gospell* is a reall *Gospell*, *Christ* a reall *Christ*, *Faith* a reall grace; so this Union between *Christ* and true Believers, is a reall *Union*. For witnesse we shall consider those reall, vivificall influences, which flow from *Jesus Christ*, in that *Christs flesh* is said to be *meat indeed*, and his *blood drink indeed*: The Adverb there used is *ἁλῶς*, truly, but spiritually; for that which is spiritually so, is truly so. For instance in the Sacrament of the Lords Supper, * the Martyrs denyed the reall Presence of the body and blood of Christ, (*i.e.*) that monstrous opinion of *Transubstantiation*, and they sealed the truth with their blood. Yet they acknowledged a reall exhibition of Christ to the Faith of true Believers, and they declared their judgements, that those *Eucharisticall Elements*, represented Christ truly in a spirituall and Sacramentall sense. *

D. Prideaux Manuduc. ad Theol.

This

4. This *Union* is an everlasting *Union*. *Unions* 4. Ever-
 in other kinds faile. As for instance, The *lasting*.
 Union between Husband and Wife, is dis-
 solved by death. The Axe divides between
 the Root and Branches. Age causeth the
 Building to be parted from the Foundation.
 But the Union between Christ & his Church
 is eternall. Neither Death, nor Time, nor
 violence, can disunite a Saint from Christ.
 Nothing can separate them *from the love of* Rom. 8. 38.
God in Christ Iesus. And the ground of all is,
 because the love of *Christ is unto the end*. The Ioh. 13. 1.
 love of God the Father, is an *everlasting* Ier. 31. 3.
love. And the Intercession of Christ is *for e-* Heb. 7. 35.
ver; To our great comfort, to let us know,
 that this Union lasteth after our temporall
 life. For *Iesus Christ* uniteth his living body
 unto the dead body of his Saints. As for
 those that *sleep in Iesus*, *Christ* is present. Byfield.
 with them in the grave. Herein appears
 Christ's great condescension, and the Saints
 great dignity, that Christ will unite a clod
 of dust unto himselfe (I meane) by uni-
 ring * *our vile bodies unto his glorious body*: eis σωμας
 so that there is glory put not only upon
 the soules, but bodies of true Believers. *These*
 Bodies shall
 not be changed in substance, but in quality, so that of Mortall they become im-
 mortall, of corruptible incorruptible, of naturall spirituall. Ayry in loc.

In the grave this *Union* continueth ; and at the departing of the soule from the body, i'ts presently in *Abrahams bosome*, the highest heaven ; and is now partaker of eternall glory *with the spirits of just men made perfect*. But at the resurrection, when there shall be a reunion between the soule and body, there shall be a farther addition of glory, a complement of happinesse unto all eternity. Farther, it is altogether impossible, that this Union on Christs part, should ever faile. For every true Believer is a *member of Christs body* : Now the least member cannot be wanting, otherwise the body of *Christ* could not be compleat. The *Armes* and *Leggs* are integrall parts of a man, without which he could not be a compleat man. So every saint serves to the compleating of the body of Christ. Not one member of Christs body can be missing. The Saints are *Bone of Christs bone*, and *flesh of his flesh*. They are one with him, by a Mystically, spirituall, reall, mutuall, everlasting union. This is my apprehension (as is foreshewed,) wherein I am not alone: many * rare men, both for parts and piety, are of the same judgement. But I shall inlarge no farther this particular.

In

* V. Zanch.
in Eph. 1.
Perk. in Gal.
Sybbs in
Cant. Burges
in Ioh. 17.
Reyner. Col.
vill &c.

In the 3^d place my work lies before me to discover how, and in what sense Christ may be said to be unto the Saints, *the hope of Glory* ? For Answer, we are to consider two things. 1. There is a *glorious hope* (i.e.) the grace of hope, whereby a true Believer is bigge with expectation of eternall glory. Of this *the Apostle* speaks in severall places. He calls it *an earnest* ^a *expectation*, a good hope through ^b *grace*, a lively ^c *hope*, and abound-
^d *ing* hope. In this acceptation we say that Christ may be accounted our hope: For the grace of hope comes from Christ. Grace and glory differ not substantially, but gradually: And we commonly say, - *Gradus non variat speciem*, Questionlesse both grace and glory come from Jesus Christ.

2. There is a *glory hoped for*, and this is a ^a *blest* hope, and the ^b *hope* of eternall life, and ^c *Christ* is this hope; All our hopes of heaven are built on Christ. Through Christ alone we attaine the end of our Faith and Hope *the salvation of our soules*. * No thinking on God the Father without Christ; for out of Christ God is a consuming fire.

sperare quum in Christum respicimus; quandoquidem in eo solo residet tota salutis nostra materia. Calv. in 1. Tim. c. 1. v. 1. * *Non solum periculosum est de Deo extra Christum cogitare.* Luth. loc. com.

3. Head.

1. The

Grace of

Hope.

^a Phil. 1. 20.

κατὰ τὸ αἶ-

νον ἐσθλόν-

αὐ: *Gestus**illius signifi-**catur qui cu-**pidoissime ali-**quid expectet,**nimirum qui**exerat caput**& oculos in-**tendat quasi**eminus ventu-**rum prospici-**ens.* Beza.^b 2 Thel. 2.

16-

^c 1 Pet. 1. 3.^d Rom. 15. 13

2. Glory

hoped for.

^a Tit. 2. 13.^b Tit. 3. 7.^c 1 Tim. 1. 1.*Quod autem**Christum ap-**pellat spem no-**stram, proprie**illū convenit;**tunc enim in-**cipimus bene*

To

To set forth the Transcendent Excellency of this hope, or glory hoped for, there are Three singularities to be observed, viz, *Dignity, Fulnesse, and Perpetuity.*

1. The dignity of this Hope.

1. Consider the *Dignity* of this Hope, or glory hoped for; and this is *transcendent*. This glory was the purchase of Christs blood, even of that immaculate Lamb, whose blood

^a Heb. 12. 24. ^b Phil. 3. 14.

Beatus est qui datur certitudo ac vincitibus Eras.

Beatus est qui datur certitudo ac vincitibus Eras.

^c 1 Pet. 5. 4. ^d Rev. 21. 2. ^e Luk. 16. 23. ^f Col. 1. 12. ^g Luk. 23. 43. ^h Joh. 3. 3. ⁱ 2 Cor. 12. 3. ^k Heb. 11. 26. ^l Math. 5. 8. ^m Heb. 12. 14.

Beatus est qui datur certitudo ac vincitibus Eras.

is that *blood of sprinkling which speaketh better things then the blood of* ^{*} *Abell*. This glory is the ^a *Fathers gift*, and Christs purchase: *And the* ^b *price of our high calling is in Christ Iesus*. Let's review those names, whereby the word of God sets forth this glory hoped for, and we shall find in each of them a transcendent dignity. As for particular instances: Sometimes it's called a ^c *Crowne of glory*, sometimes the ^d *new Ierusalem*, likewise ^e *Abrahams bosome*, ^f *the Inheritance of the Saints*, ^g *Paradise*, ^h *the Kingdome of God*, ⁱ *the third Heaven*, ^k *the Heavenly country*, ^l *the blessed Vision*, &c. And all this glory must needs be transcendent, because there is the presence of the holy Trinity, and fruition thereof, the Beatificall sight, the society of Saints, Martyrs, Patriarchs, Apostles, Ministers and People; Even, all those, and those alone who are *Washed, and made white with*

with the blood of the Lamb. ^m The employ- ^m Rev. 7. 14.
 ment in Heaven, is for ever to prayse the
 Lord, and to sing *Hosannahs* and *Allelujahs*
 unto him that sitteth upon the Throne, and to
 the Lamb for evermore. All's transcendent
 in Heaven, and because our capacity is nar-
 row and finite, unable to comprehend those
 Joyes, the Apostle describes them by way of
 negation, - * *Eye hath not seen, nor eare heard,* * Cor. 2. 9.
neither have entred into the heart of man, the
things which God hath prepared for them that
love him. The eye of man hath seen Gol-
 den Mines, rare Buildings, such as *Artemi-*
sia built for *Mausolus*, *Diana's Temple*, the
Egyptian Pyramides. The eare of man hath
 heard the most ravishing, and delicious me-
 lody: the heart of man can conceive the
 rarest exquisite peeces of art and nature: Yet
 the eye, eare, and heart, are all set at a *non*
plus. For the height and happinesse of the
 glory revealed to triumphant Saints, ex-
 ceeds the utmost apprehension of eare, eye,
 heart, and doth farre surpassle an humane,
 even an Angelicall apprehension.

2. Let's consider the Fullnesse of this 2. *[Fullnesse]*
 glory. There's a ^a *fulnesse of joy*, a ^b *River of of Glory.*
pleasures. The Lord Christ is the Fountain ^a *Psal. 16. 11.*
 of all happinesse, and this Fountaine can be ^b *Psal. 36. 8.*
 never

never drawn drye. When Mannah was given, every one had enough for his eating. And the *Jewes* have a conceipt that Mannah had such a delightfull tast, as to suite every ones pallate. This is but a conjecture : but it's a certain truth, that ** in Iesus Christ all fullnesse dwells*. In him is fullnesse of Wisdom to counsell, fullnesse of Righteousnesse to justify, fullnesse of Holinesse to sanctify: In a word, in Christ there is both *plenitudo gratiae & gloria*, fullnesse of grace & glory. And all Gods Children receive according to their measure and capacity *grace for grace, i. e.* grace answerable to the grace of Christ. There are in heaven, degrees of glory, as *one starre differeth from another in glory*. Yet God puts sufficiency of glory upon every Saint : For every Saint shall have as much as his vessell can hold : he shall be brim-full of glory. *Christ* hath prepared mansions enough. What ever Christ hath promised shall be fully performed, Christ's active and passive obedience is abundantly meritorious : and he is *the beloved Sonne in whom the Father is well pleased*. *Moses* the man of God prayeth, *O satisfy us early with thy mercy, that we may rejoyce and be glad all our dayes*. We shall not only rejoyce here whilest

* Col. 1. 10.

Non per inhabitationem, sed substantive, non secus ac in corpore animae. Occumenius.

Ioh. 1. 16.

1 Cor. 15. 41.

Ioh. 14. 2.

Math. 3. 17.

Pl. 90. 14.

whilest we live on earth, but unto all eternity. For the mercy of God is a soule satisfying comforter: some sweet taste we receive here, the fullnesse whereof is reserved for another World. To this purpose, *Philip* puts up a great request of highest concernment, *Lord shew us the Father and it sufficeth us.* Ioh. 14. 8.

3. Let's consider the Perpetuity of this glory. There is no possibility of altering the Saints condition in glory. Alterations are here *in viâ*; as *viatores* we meet with many alterations, some whereof are for the better, others are for the worse: But there can be no alteration *in patriâ*: there we shall be *comprehensores*. ^a *The pleasures at Gods right hand are for evermore:* the Sabbath that shall be kept in Heaven, shall be eternall, without any interruption or intermission, without any faintnesse or wearinesse: we shall for ever celebrate the prayes of the Lord, ^b *The life is eternall.* ^c *The glory eternall.* ^d *The Habitation eternall.* ^e *The King eternall.* 3. Perpetuity of glory.
Pf. 16. 11.
b Ioh. 10. 28.
c 2 Cor. 4. 17.
d 2 Cor. 5. 1.
e 1 Tim. 1. 17.

Upon all these weighty considerations, let the Meditation of our eternall condition abide upon our hearts, and be the subject of our serious and frequent meditation. Behold we all stand at the doore of eternity:
varieties

Job. 18. 4.

varietyes of diseases forewarne us. Each disease reads us a lecture of the fraile condition of our bodies. Ere long death *the King of Terroures* will lay his Mace on us, and arrest us to appeare before the judgement seat of Jesus Christ. Yet we are on this side the grave & eternity, but when once there is a dissolution of this frame of nature, we shall lanch then into the boundlesse Ocean of Eternity, whence will be no returning unto the land of the living. Shortly we shall *goe hence and be no more seen*. In this present world all our services are short & our lives transient: The *Scheme*, figure, Pageantry and bravery of this world *passeth away*. The greatest Honours may lye in the dust. And degradations are common now adayes. The greatest *riches may flye away as an Eagle towards Heaven*: Interests, Favour, Compliance, popularity, all these (which the world so much dotes on) are but short liv'd: Men racke their Braines and Consciences, & both *loose their beloved sleep* for the purchasing of these things, and on a suddain they deceive them, like that deceitfull *Brook*, mentioned by ^b Job. But in the estate of glory all is permanent, everlasting, unchangeable.

1 Cor. 7. 31.

παρούμεν τὸ
χρῆμα ὡς αἰμα
τέ/ε.

Prov. 23. 5.

^b Job. 6. 15.^c Mic. 2. 10.

Here is not our rest. But there remains a rest

rest for the people of God. Then our faith shall Heb: 4. 9.
 be turned into vision, and our hope into
 fruition. Our love shall be at its height,
 and this shall be eternall: Wherefore
 though we dye and are changed, yet *Christ*
whoever liveth is unchangeable: And his
e-intercession runns parallell with the longest
 line of eternity. Heb. 7. 25.

Here I have a large field and may soone
 loose mysele and forget time, and passe
 over all bounds, whilst I discourse of Eter-
 nity: M. *Brightman*, whilst his heart was bu-
 sied in this contemplation of the *New Jeru-*
salem fell into a trance and dyed, and was
 made partaker of that Glory which was so
 much upon his heart. But I shall contract
 my selfe, and be briefer in the remaining
 discourse.

In the fourth place, I am to give in the 4. Head.
 prooffe of my assertion viz. *That this In-*
dwelling of Christ in true Believers is an e-
vident demonstration of their hope of Glory.
 The proof will be more cleare if we consi-
 der the connection between Christ's Glory
 in the Saints, and their Glory through him:
*Thus Christ prays * And the Glory which thou * Joh. 17.*
gavest me I have given them; that they may 22, 23.
be one even as we are one, I in them, and they
in

* Vnde sequitur, neminem in Christi discipulis habendum, nisi in quo gloria Dei a Christi effigie tanquam ab annulo signatorio impressa conspicitur. Calv. in Ioh. 17. 22.

a Rom. 8. 1.
b Rom. 8. 38.
c Col. 3. 4.

in mee, that they may be made perfect in one. Hereupon * Calvin gives this observation upon the place - Whence it followeth, that no man ought to be reckoned amongst Christs Disciples, but such in whom is seen the glory of of God stampt by the image of Christ, as by a sealing ring; and the Apostle likewise proves the poynt if we compare Phil: 1. 21. with v. 23. In the former verse he professeth, that to him to live was Christ: In this latter he professeth his desire to depart, and to be with Christ. * Those that are in Christ, are free from condemnation. b And nothing shall be able to separate them from Christs love. c Christ is their life, and when he shall appeare, they shall be with him in Glory.

For farther confirmation of the poynt, I'll give you good measure, full prest, and running over. And this I shall endeavour to effect by these demonstrative Arguments.

Arg. I.
d Rom. 5. 2.
Eph. 2. 18.
ἡμεῖς τὸν
πατέρα
e Rev. 22. 15.

1. Because all those in whom Christ dwells, d have acceſſe by Christ unto the Father. Christ doth as it were, lead them by the hand unto the Father. The Holy Ghost tells us, that c Without are Doggs and Sorcerers &c. This some conceive to be an Allusion to those customes anciently observed in Nuptiall solemnities. The invited guests were

were conducted into the *Bride Chamber* with torches, but such as were not invited were left without in the darke. Now to have accessse through *Christ* unto the *Father* by that *new and living way of Christs blood*, is a very great priviledge, whereof none are partakers but *Saints*, who have interest in *Christ*, in whose heart *he dwells by Faith*.

2. Those who have interest in *Christ*, are partakers of all the promises. The *Promises* may be called that *Magna Charta*, whereby *Believers* clayme their title unto *Heaven*. They are *breasts* of consolation, and *rivers* of refreshing unto the children of God.

These are *pretious promises*, they are sure and certaine, ^b *yea and Amen*. And both *temporall and eternall promises* appertaine unto *Godlineffe*. The wicked of the World receive many outward things in a great estate and confluence, by common providence and ordinary donation. Out of the riches of Gods bounty, he bestowes *Largeesses* upon just and unjust. But true Believers only receive all by a Promise, and by vertue of a Covenant. They receive *Christ* in their outward mercies, ^d *With him they receive all things*.

Arg. 2.

1 Pet. 1. 4.

2 Cor. 1. 20.

1 Tim. 4. 8.

d Rom. 8. 32.

3. Only true Believers have interest in *Christs*

Arg. 3.

e Il. 53. 8.
f Il. 53. 10.
g Math. 1. 21.
h Eph. 5. 23.
i 1 Tim. 4. 10.
Joh. 3. 16.
* Tit. 2. 14.
* Luk. 12. 32.

Christs sufferings, and all the Benefits of his purchases, ^c *Christ was stricken for the transgressions of his people;* ^t *Christ hath a peculiar seed;* ⁸ *He is the saviour of his people;* ^h *The saviour of his Body:* ⁱ *The saviour of them that believe:* * *Christ hath a peculiar people,* * *a little flock.*

Arg. 4.

k Joh. 17. 9.
l Rev. 1. 5

4. Only true Believers have benefit by the Prayers & Intercessions of Jesus Christ. He ^k *prayeth for them only exclusive,* not ^l *for the World.* Them ^l *he loveth and washeth.* And he makes intercession for them at the right hand of God. Now Christ prayeth not for all, doth not love and wash all, doth not intercede for all. Hence those *Doctrines of generall Redemption are unsound,* and derogatory unto the grace of *Iesus Christ:* And though they please flesh and blood, we ought to beware of them as *Syrrens*, who lull us asleep with their songs, and afterward devour us.

5. Head.

I shall adde no more concerning the Doctrinall part of my Text. It now remains in the Fift and last place, to reduce all hence unto our selves, by some *usefull particular Application*, and this is the life of every Sermon.

This I shall endeavour to presse home in
Four

Four Uses, viz. Information, Examination, Exhortation, and Consolation.

In the first place, here is matter of Information; and herein I shall endeavour, either *Use 1.*
to set your judgements right, or confirme *For Inform.*
you in what you know already, in these *mation.*
three ensuing particulars.

I. That there is no other *hope of Glory*,
no way to Heaven, no meanes to obtain sal-
vation, but by *Jesus Christ*. The most mo-
rall man, though as just as *Aristides*, as true
to his word as *Regulus*, if he plead his own
Righteousnesse, and lay aside the righte-
ousnesse of Christ, is undone unto all eterni-
ty. The most holy men, as ^a *Iob*, ^b *Paul*, ^c *David*,
durst not plead their own Righteousnesse,
and joyne Issue with Gods justice. There is
no name but ^d *the name of Iesus*: ^e *No redemp-*
tion but by Christs blood: ^f *No Mediator but*
the Man Christ Iesus. Wherefore that abo-
minable opinion is accursed, and to be sent
back to Hell from whence it came, *That a*
man may be saved in any Religion if he be
zealous in it. To confute this abominable
Tenet, I shall adde to what I have said be-
fore, *two Scriptures only*: One is *Ioh: 17.3.*
This is life eternall, that they might know thee
the only true God, and Iesus Christ whom thou
hast

^a Iob. 9. 32

^b Iob. 46. 6.

^c Phil. 3. 8.

^d Pl. 51. 1.

^e add Isa. 64. 6.

^f AEt. 4. 12.

^g Eph. 1. 7.

^h 1 Tim. 2. 5.

hast sent: Whence we inferre, that there's no eternall life to be had without the knowledge of God in Jesus Christ. And in that place * Knowledge and Faith are so hand-fast as one is put for the other. A *Second Scripture* is in Ioh: 14. 2. * *I am the Way, the Truth, and the Life.* Those then that fancy a posterne doore to let in Heathens; and others that plead for the *Pagans debt and dowry*, and lavish charity against Scripture warrant; these in a high measure derogate from the grace of Jesus Christ, which is intended for, and applyed only unto the members of his own body.

2. Be informed of the great happinesse of *Saints* in whom Christ dwells, and takes up his residence. They are his *a Friends, b Brethren, c Children, d Kings* and *Priests unto God*, and having Christ they have all. *Esau* said, he had enough: what was enough in *Esau's* account, but Riches, Honours, Greatnesse in the World? But *Jacob* a person in Covenant with God, said, he had all: For he had a God reconciled, and therefore all. All the adopted Sonnes and Daughters of God, have all in Christ: their Charter is large, for *e Christ is their's*, and *f with him they have all things*: they have a God reconciled.

* ἐὶς ἢ γινώσκεις
αὐτὸν καὶ πιστεύεις
ἐν αὐτῷ ἢ
πίστις αὐτοῦ
γινώσκεις.
Clem. Alex.

Ambulare vis?
Ego sum via:
Mori non vis?
Ego sum vita:
Falli non vis?
Ego sum veritas.
August.

Nos sequamur
te, heredes
quia tu es via
veritas et
vita. via in
exemplo, veritas
in premissis,
vita in premio.

Bern. Serm.
2. in Ascens.
Domini.

a Ioh. 15. 14.
b Heb. 3. 11.
c Ioh. 21. 5.
d Rev. 1. 5.

e 1 Cor. 3.
30. 21.
f Rom. 8. 32.

led, and the great work of *reconciliation*, 2 Cor. 5. 19.
 was not a transaction of yesterday : & *God* ὁ θεὸς
was in Christ reconciling the World unto him ὡς ἐν Χριστῷ
selfe. ἡ *Christ alone hath trod the Wine- presse* κόσμον καὶ τὰ
for them. *Christ is* ἡ *their Peace:* ἀδελφῶν ἡμῶν
Their Ad- τῶ *vocate.* Ex alie-
natio gratiosum
The Scape Goat typified. m *The Lamb* faciens Beza.
slaine from the beginning of the World. h *Christ* Isai. 63. 2.
went to Heaven n *to prepare a place for his* i *people.* Eph. 2. 14.
 And this Inheritance hath *four* κ *properties,* i *which no other Inheritance hath,* 1 Ioh. 2. 2.
 for it is o *Incrruptible, undefiled, * not fa-* Lev. 16. 26.
ding away, reserved in Heaven. m *Rev. 13. 8.*
n *Ioh. 14. 2.*
o *1 Pet. 1. 4.*

3. This may informe us of the miserable
 condition of all ungodly persons, such as
 are out of Christ, and therefore in a *p hope-*
lesse condition. These are withered bran-
 ches quite cut off the root, and therefore
 can receive no sap nor nourishment there-
 by. When the *Apostle* saith, that they are
 without hope, he saith as much as to con-
 clude them (if they dyed in that estate) in
 that place whence is no *Redemption*. Who-
 ever thou art, in whom Christ doth not
 dwell, nor rule, and governe in thy heart,
 without *Question* thou hast got another In-
 habitant, ruler, and Governour. And who
 is he but *Satan* which commandeth in
 chiefe in the children of disobedience. As
 D 3 they

q Eph. 2. 27

they that are in Christ are his *Friends*, so they that are without Christ are his *enemies*. And there is a most dreadfull doom threatened against *Christs enemies*, to be slaine before him. As for those that are in Christ, they are *keyres & coheyres with Iesus Christ*, inheritors of the Kingdome of heaven, children of God by grace and by Adoption. But those that are out of Christ, they are children of the Divell, Firebrands of Hell. There are those *Goates that stand on Christs left hand*, to whom Christ will say, *Goe yee cursed: The other are the sheep that stand on Christs right hand*, to whom he will say, *Come ye blessed.*

Use 2 For
Examina-
tion.

Jer. 15. 19.

These things being so, it nearly concerns us all to make a strict inquiry into our Hearts, every one should read, as it were an Anatomy Lecture upon his own heart. As the Disciples askt the question, *Is it I? Is it I?* so every one ought to enquire, Am I in Christ? Is Christ in mee? Wherefore in the 2^d Place by way of Character (which is the maine businesse of a Minister, to distinguish the pretious from the vile) I shall proceed to an use of Examination, And herein I shall lay downe some discriminating Notes, & accordingly we ought all

all to put our selves upon a strict test and tryall, as in the presence of God.

The first Character is the new Creature. *Charact. I*
 All that are in ^w *Christ are new creatures. New Crea-*
 Where the *new creature* comes, the whole *ture.*
 man is fashioned, and cast into a new mould. ^w 2 Cor. 5 17
 There's an illumination of the judgement, ^{καινὴ νοῖσις}
 and a ^x *renovation of the spirit of their mind.* ^{Res quadam}
 These persons are Men and Women of a ^{recens a Deo}
 pretious anointing, for they have ^a *an un-* ^{condita. Beza!}
cion from the holy one, whereby they know all ^{κ Eph. 4. 23.}
things: And they have ^z *eye salve from Je-* ^{1 Ioh. 2. 20.}
sus Christ. And where this new creature is,
 it changeth the Will (which was formerly
 refractory, and disobedient) and subdueth
 it to the obedience of the will of God. *Saul*
raving in a distempered zeale, went as a
Pursevant to serve warrants upon the Dis-
ciples, he was then resolved on his De-
signes, nothing should let or stop his mad
carcere: But Iesus Christ met him by the
way, and cast down Horse and Man, Then
the will of Saul was changed and he humbly
propounds the Question, ^a *Lord what wilt* ^{a Act. 9. 6.}
thou have me to doe? ^b *Gods people shall be a* ^{b Pl. 110. 3.}
willing people, &c. a people of willingnesse:
 so likewise there's a change in the affections,
 which were formerly inordinate, and fixt
 D 4 upon

e Col. 3. 3.

upon earthly vanities, are now set in order and upon the right object: They are ^c *sett on things above, and not on things below*. The love, joy, hope, desire, are set upon Christ, and the things of eternity. Farther, the heart is changed. Of an old heart it's become new, of a hard heart it's become soft, of an uncircumcised, circumcised; of stubborn and rebellious, broken and subdued. Then lastly, this change extends it selfe throughout the whole life and conversation. For when the new man is put on, there followeth ^d *newnesse of life and conversation*.

Char. 2.
Mortification.

e Col. 3. 3.

A Second Character, is the *Mortification and Crucifixion* of the Deeds of the flesh.

The Apostle exhorts us to the ^c *mortifying of our Members*: And there is a necessity of mortifying the whole body of sin, for where

f Rom. 8. 10.

Christ dwells ^f *the body is dead because of sin*.

There may be a mortification of some particular member, where there is not the mortification of the whole body; but both are of absolute, indispenfible necessity. And

g Rom. 8. 13.

where this is, ^g *life is promised*. Crucifixion is likewise mentioned to the same purpose. It's an Evidence of those which have inter-

h Gal. 5. 24.

est in *Christ*, that they have ^h *crucified the*

the flesh, with it's affections and lusts. And this the Apostle layes downe for an infallible signe, from his own experience: *i I am* Gal. 2. 20. (saith he) *Crucified with Christ, and k the k* Gal. 6. 14. *world is crucified unto mee.* This you will say is severe, but I am sure it is wholsome and needfull discipline; and this way the old Disciples went to Heaven, and their practises are recorded for our imitation. There are two emphaticall words which the Apostle useth, - *I beat down my body, and bring it into subjection.* The practice of mortification and crucifixion of carnall lusts, even of the whole body of sinne, we must in good earnest sett upon, if ever we will come to heaven.

1 Cor. 9. 27
ὑπομαζω
contūdo, Liv-
dum reddo. &
metaphora
sumpta à pug-
libus, & lu-
stantibus, qui
pugnis & ve-
beribus se mu-
tuo obtundunt.
Chemnit.

In servitutem redigo. Non indulget sibi Apostolus, sed proprios affectus reprimi. Calv.

A Third Character is *Communion* with *Charaē. 3*
Jesus Christ. I shewed before that all true *Communion*
 Believers had Union with Jesus Christ: By *with Christ.*
 vertue of this union, they have communion
 with him, for union is the ground of com- *m 1 Ioh. 1. 3.*
 munion. The Saints professe experimental- *n Iob. 22. 21.*
 ly, *m Truly our fellowship is with the Father* *Redi cum ip-*
so in gratiam
and his Sonne Jesus Christ. Eliphaz gave Iob *Beza.*
Affuece cum
eo. Vatab.
 this excellent counsell, *n to acquaint him-*
selfe

* Domine
 nunquam dis-
 cedam à te
 sine te. sicut
 mea non pla-
 cent tibi nisi
 mecum, sic tua
 non placent
 mihi nisi te-
 cum. Bern.
 † vid. Galeacii
 Caraccioli
 vita n.
 † Vid. Aft. &
 Mon. Hist.
 Bradf.

vid. Euseb.
 Hist. Ecclesiast.

Charact. 4.
Spirit of
Adoption.
 Gal. 4.6.

selfe with God. * Bernard used to say *Lord I will never depart from thee without thee : No-thing pleaseth me but thy selfe.* † Galeacius Caracciolus that noble Italian Marqueesse, of whom Calvin makes honourable mention, adjudged that man accursed, who preferred *all the gold and silver in the world before one daies communion with Iesus Christ.* * Bradford that eminent Martyr, used to enjoy much communion with God in Prayer, in so much that he would not rise up from his knees, before he felt something coming in as an answer to his prayers, and some spirituall ravishing illapses of Christs love darted upon his soule. * James the Brother of the Lord enjoyed much communion with God in Prayer, and used to be so much upon his knees, as they became as hard as Camells hoofes, by the assiduity of his devotion. Thus in hearing, meditating, receiving of the Sacraments, selfe-examination, and powring out of the heart in Prayer, the Saints enjoy a heaven upon Earth, a God reconciled, a sacred communion with God the Father, and the Lord Iesus.

A Fourth Character, is the spirit of Adoption. This the Apostle appropriates unto true Believers - *Because ye are sons, God*
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*bath sent forth the spirit of his Son into your hearts crying Abba Father: The spirit of Adoption, and the spirit of Prayer goe together. And the Saints pray from this spirit of Adoption. They come to God, as Children to a Father, Others may have a gift, but true Believers have the grace of prayer. Carnall formall men may have a commendable faculty of expressing themselves to the admiration of the Hearers, and yet may be meer strangers to the groanes, sighes, and breathings of the spirit. The hearts of Gods adopted children, are warmed in prayer, and they poure out their hearts by the assistance of Gods spirit, which teacheth us to pray, and helpeth our infirmities. * The spirit (as the phrase is) helps, and lifts at the other end, The Saints poure out their soules into the bosome of their Father, and this they doe as a duty and priviledge both: Sometimes though they cannot expresse themselves in words, yet they can groane, cry, sigh, breath: and pant after God. And God understands what they would have, what's the vergency of their desires. Their Petitions may be broken, imperfect, and put up with much weaknesse, yet Christ mends them in the carriage, and offers up broken*

* Dicitur

συνανταμα-

βδυσδαμ,

(i.e.) ipsum

vicissim onus

attollere ex

altera parte ne

sub eo fatiscamus.

Beza.

broken, weak prayers in his own name unto the Father: and their persons and services are accepted through Christ.

Charact. 5 A Fifth Character is Love to Jesus Christ, Those that are in Christ, bear ardency of affection unto him. So did the Love-sick Spouse discover exuberancy of affection unto Christ: *¶ She was sick of love for Christ:*

q Cant. 5. 8.

r Cant. 5. 8.

f 2 Cor. 5. 14.

Συνέχει i. e.

totos possidet,

ut ejus afflatu

quasi correpti

agamus omnia.

Beza.

Ὁ ἔρως ἱ-

μὲς ἐστὶν ὡ-

ταί. Ignat.

Ep. ad Rom.

Ἡ τῆς Σουλ-

αμῆς ὁ ἔρως

ἐλοχέωται

μα. Nazian.

Ἐν μὲν ταῖς

Σουλῶν ἀγά-

πῆς δυνάμει

ἡ πάντων ἔ-

ρως ἐπικρύβ.

Basil.

r Gal 5. 6.

u 1 Cor. 13. 13

w Col. 3. 14.

x Gal. 5. 22.

By night on her bed she sought Christ whom

her soule loved. There's a constraining power in love, to ingage a soule to obedience:

hereupon the Apostle saith, that *the love of Christ constraines us.* A person that is in

Christ, abounds in love to him, delights to

speake of him, is much in communion with

him, setts a superlative estimate upon him; Christ is a None-such in the accompt of

his children. Ignatius used often to say, *My Love is crucified.* Nazianzen saith it's above

a sacrifice; and above a Holocaust. Basil speaking of this Love saith, *Though it's one*

vertue, yet it doth in effect communicate it selfe unto all. For that great grace of *Faith*

worketh by love. And when there's a comparison made between Faith, Hope, and

Love, Love hath the preheminance: *¶ The greatest of these is Love.* Love is the *w* ful-

filling of the Law, *x* the bond of perfection,

the

the fruit of the spirit. *Chrysostome* calls it that *Ἀδελφὸν ἰ-*
Iacobs Ladder which reacheth to heaven: *εγγυαλίματι*
 Now let's set it upon the right object, (*i.e.*) *Chry* *soff.*
 the Lord *Iesus Christ* and there it's compleat.
 Let Christ be thy Love, the joy and rejoy-
 cing of thy soule. And whether we love
 Christ or no, we have an exact character gi-
 ven by Christ himselfe. We must evidence
 the truth of our love, by our keeping
 Christs *Word and Commandements*. Obedi-
 ence unto Christ is a Demonstration of our
 unfained love unto him. And there is a
 blessing promised unto those who love
 Christ in sincerity. And the most dreadfull
 of curses is threatned against those who love
 not the Lord *Iesus Christ* *.

The Sixt and last Character I shall men-
 tion, is Love to the Brethren. This is ^z Gods
 commandement: An evidence of ^a Disciple-
 ship, and of ^b Regeneration. ^c It's an old com-
 mandement renewed. That we ought to
 love our Brethren, is a commandement vin-
 dicated from the false glosses, and corrupt
 interpretations of the Scribes and Pharises:
 so then Love to the Brethren is a Badge (I
 may say) the coate and cognizance of a Dis-
 ciple of Christ. This love must have these
 singularities in it. 1. It must be ^d to all
 Saints

Ioh. 14. 21.

23.

1 Cor. 16. 22.

Dominus ve-
nit Hieron.

Rei gravitate
commotus ad-

didit vulgarem
vocem inter

Judeos in se-
renda Anathe-

matis senten-
tia. Calv.

Char. 6.

Love to

the Bre-

thren.

z I Ioh. 4. 21.

a Ioh. 13. 35.

b I Ioh. 3. 14.

1 Ioh. 4. 7.

c I Ioh. 2. 7.

d Col. 1. 4.

*Vbi est aliquid
Christi diligen-
mus, Bucer.*

*e 1 Pet. 1. 22.
Cant. 8. 7.*

*f Rom. 12. 9.
dymones.*

Saints. All Gods children ought to be the object of our Love: where there is any thing of Christ, there we ought, as *Bucer* saith, to place our Love. 2. It must be fervent, so the *Apostle* commandeth that we should *love one another fervently*. 3. It must be reall, and sincere. The great Qualification of Love, is to be *without dissimulation*. 4. It must be constant. This grace of Love lasteth unto all eternity. Love and thankfulness will never cease. But I shall adde no more to this use of Examination.

*Use 3.
For Exhortation.*

In the 3^d place here is matter of Exhortation. Suffer I beseech you my Brethren, *the word of Exhortation*. The summe and substance of what I shall exhort you unto, is this maine needfull businesse, above all other businesses, to make sure of your interest in Jesus Christ, & hereby to cleare up your evidence of your hope of Glory, that you are in Christ, that yee are those in particular, for whom Christ prayed, for whom he sweat drops of blood, and wrung out those bitter Ingredients down unto the very dreggs.

This duty concernes us all, and none of us can say as *Sheba the Son of Bichri*, said of *David*, *we have no portion in David, we have*

no Inheritance in the son of Iesse. To set this Use closer home, I shall represent your duty in these ensuing particular Duties.

I. & Purify and cleanse your hearts and ^g *Iam. 4. 6.* hands. The heart of man is exceeding foule, it's a sink of impurity, a very cage of unclean birds, a Den of thieves. It's a womb to conceive vanity; the very Anvile where all iniquity is forged. The very Sea is not fuller of water, then the heart of man by nature full of pollution. Wherefore the Lord calls expressly for ^h *Washing of the heart.* And ^b *let. 4. 14.* both ⁱ *flesh and spirit* ought to be cleansed. ⁱ *2 Cor. 7. 1.* The way of youth is exceeding foule: wherefore a young man is put in mind of the right art of cleansing his wayes, and that is ^k *by taking heed thereto according to the word of God.* ^k *Ps. 119. 9.* We are to know that there is a two-fold uncleanness, both corporall and spirituall. And both sorts ought to be abominated, and here's the Labour and this is the work to cleanse our selves from both. As Adulteries, Fornications, &c. ought to be purged out, so all evill thoughts of Malice, Pride, revenge, unbelieve, blasphemy, and hypocrisy, ought to be purged out. And there's great reason why we should thus purge and purify our hearts, because hereby

Rev. 3.20.

by, we shall entertaine *Jesus Christ*. Christ invites himselfe unto true Believers, and promisseth to be their guest, and *come and sup with them*. What a necessity then is incumbent upon us to wash and cleanse our hearts to entertaine so spirituall a guest. Wherefore we must deal with every sinne, as the Jewes dealt with *leaven*, who used *three Ceremonies* before they received the *Passcover*, of Inquisition, Extermination, & Execration. Now *Jesus Christ* resides in true Believers, they are his *House*, his *Temple*. What care ought then to be used, of preparing, decking, and adorning this House and Temple, meet for the entertainment of *Jesus Christ*.

m 1 Pet. 4.17
n 1 Cor. 3.16.

2.

2. Having thus purified your hearts, put in the best furniture; After you have cleansed these inward roomes of your hearts, you must furnish them: And the Furniture is the graces of Gods spirit. Inward beauty, (i.e.) saving grace, is the ornament of *the Kings daughter*, who is all-glorious within, and her cloathing is of wrought gold. We read of the richest furniture in all the world, as *Broydered work*, *Badgers skinns*, *fine linnen*, *bracelets*, *chaines*, *jewels*, *Eare-rings*, *a Crowne*: and what were all these but

Ps. 45.13.

p Ezek. 16,
10, 11, 12.

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but the graces of Gods spirit, and such like spirituall ornaments. I have read of Cleopatra's dissolved pearle; and have heard say, that a Citizen of London dranke at one draught a dissolved Pearle worth many thousands. Neck-laces, Bracelets, Rings, Eare-rings, were heretofore accounted great ornaments. But I shall easily outbid all these, and shall tell you of a golden chaine, or (if you please) you may call it a Necklace of Pearles, more worth then all the world besides. I referre you to the Apostle Peter, who thus presleth his exhortation, *Add to your Faith vertue, and to Vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godlinesse, and to Godlinesse brotherly kindnesse, and to brotherly kindnesse charity.* Would all Ladies and Gentlewomen were willing to weare this necklace; they would thereby be more adorned, then by all the rich ornaments which the world affords. q 2 Pet. 1. 5.

3. Make it your care and endeavour to sit loose from the present world. Upon a strict survey, wee shall find that there is nothing in the World worthy of our love, and that there's vanity written upon all sublunary things. We are soon at the bot-

r Iſai. 55.2.

* Relationes
sunt minime
entitatis, sed
maxima effica-
cia.

Honor est in
Honorante.

f Prov. 23. 5.

s Prov. 11. 28.

u Prov. 27. 24.

* Pl. 41. 9.

x 2 Sam. 16.

4.

come of all creature comforts, and see the all which they can afford. Wherefore the Holy Ghost makes an appeale, by way of expostulation, *Wherefore doe ye spend money for that which is not bread, and your labour for that which satisfyeth not.* We use to say, *that though* * *relations are of little entity, yet they are of great efficacy: yet notwithstanding they decay, dye, and perish; Husband and Wife, Father and Child, Brother and Sister, decay by death, and are cut asunder. As for Honours they lye in the dust, and God poures contempt upon Princes, and we see a Degradation of great Personages in the world: and we say usually that Honour is in the person Honouring. Likewise for riches, they are perishing things, upon the wing,* *they fly away as an Eagle towards Heaven. The greatest estate, cannot profit in the day of wraih. He that makes an Idoll of this worlds goods, shall be sure to fall: And at length the floating perishing condition of all outward things will appeare: For riches are not for ever* ^u. And as for Friends wherein we trust, we find how perfidious they are by daily experience. Even ^w *Familiar Friends, x Servants proove false, and betray their trust. Wherefore then should*

we

we Idolize creatures, comply with evill men in these perillous times, and set our hearts upon the trash and vanities of this present world. For all these things are uncertain, fading, unable to help us in an evill day, no way able to satisfy an immortall soule, nor bring us unto eternity. A thorough paced Christian is of *Pauls* excellent temper, who was *crucified unto the world, and the world unto him*. *Luther* hath a notable expression concerning the Apostles profession in this particular, - *Paul* (saith he) *neither likes the World, nor the World likes him*; The Saints have the Moon under their feet. These earthly things are below their cognizance. Though they live in the World, yet they are not of the world; their hearts, desires, and conversations, are above all terrestriall things. Earthly things are *bona Scabelli*, Heavenly things are *bona Throni*. Heaven will not be our throne, unlesse we make earth our footstool. It's a saying very remarkable in *Clemens Alexandrinus*, **I have learned to trample upon the Earth and not to adore it*.

4. Let our whole Negotiation be for heavē, let this be the *business*, the tradewe drive, to make sure of heavē. Heaven must be

Gal. 6. 14.
 ⁊ itaque nec
 Paulus facit
 ⁊ sapit quæ
 mundo placent
 nec facit ⁊
 sapit mundus
 quæ Paulo pla-
 cent. *Luth. in*
Gal. 6. 14.

* *Τὴν γῆν*
πατῶν ἴστα-
σομαι, ὡς ποδ-
λίαν.
Clem. Alex.

Vid. Fox Art.
& Mon.
Edu. 1.

2 Phil. 3. 20.
Ἡμεῖς πολί-
ταις αὐτοῦ.

in our eye, in our thoughts, hearts, and lives. I have read that *Edward the first* of this Nation had a desire to visit *Ierusalem*, but being prevented by death, left the summe of thirty thousand pounds to carry his heart thither. The Apostle speaks in his own, and in the name of all Saints, that *Our conversation is in heaven*. Our Cittizenship, our Burgeship, our trafficking, trade, all is in Heaven. Wherefore being Cittizens of the Heavenly *Ierusalem*, and being members of that corporation and City, which is above, our eye, thoughts, whole man ought to be fixed there.

5.

Let our serious Meditations be fixt upon our latter end. Let death and Eternity take up our serious thoughts. Here is the great point of our wisdom, Consideration, and understanding, to be placed upon our *latter end*. And all these must be joyn'd together and fixt upon this great object. Let's but a little consider the Brevity of our lives, and hereby we shall be the more incited to a timely preparation for our death. What are our lives, but of short continuance? our daies are *few and full of trouble*, compared in Scripture to a *tale that is told*, to a flower, grass, a vapour, a weavers shuttle

a Dent. 32.
29.

b Job. 14. 1.

c Ps. 90. 5.

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shuttle, a hand breadth. Our daies are swifter then an Arrow out of a bow, then a post, then a thought. We cannot speak of time, but it passeth away. Wherefore it ought to be our great wisdom to make provision daily for our eternall condition. The best *Arithmetick* Moses the man of God discovers to us, in that patheticall prayer, *So teach us to number our daies, that we may apply our hearts to wisdom.* Our duty is to consider* afore hand, and to make timely provision for our future condition. Yet, through riches of mercy, we have life, health, strength, marrow, vigour in our bones; here's our duty to put forth all our strength to serve God in our Generation, to embrace the golden opportunity, and to improve all the *prices put into our hands*, for the advancement of Gods glory, and the eternall good of our immortall soules. I shall be a remembrancer of a few speciall Scriptures to this purpose; which I hope and desire may be as so many Monitors and Frontlets before your eyes, and as so many Philacteries, sewed upon the hemms of your Garments. One is Gen. 6. 3. where the Lord being, as it were wearyed with forbearing the old world, protesteth that

Plal. 90. 12.

* *Præmeditatione futurorum malorum lenis eorum adventum. Tasc. Quæst. Lib. 3.*

* Desessus ob-
stinata mundi
peruicacia pre-
sentem vindi-
ctam denunti-
at, quam be-
liamus distule-
re. Varab.

* Notandum
quod dicit ho-
mines, quam-
diu vitam a-
gunt a primo
in lucem editi
sunt die, ad
mortem prop-
tere, ut tota
vita hic in ter-
ris nihil aliud
sit quam iter
ad mortem, seu
ad sepulchrum.
Carthw. in
locum.

d Phil. 1.23.

* Phil 1.20.

* Tit. 2.13.

f 2 Tim 4.8.

* his spirit should not alwaies Strive with
man. Another Scripture is * Eccles. 9. 10.
Whatsoever thy hand findeth to doe, doe it
with all thy might, for there is no work nor
device, nor knowledge, nor wisdom in the
grave, whither thou goest. A 3^d Scripture
which I shall mention is Ioh. 9. 4. where
Christ presseth his example, as a pattern for
our imitation: I must (-saith he) work the
works of him that sent mee whilest it is day:
the night cometh when no man can work.

Sixthly & lastly, let your hearts be much
busied in an earnest expectation and long-
ing for the appearance of Jesus Christ. The
Apostle professeth that he was ^d in a straight
betwixt two, having a desire to be with Christ
which is farre better. This is called an e ear-
nest expectation, & that * a glorious appearing.
And a crowne of Righteousnesse is laid up for
them that love the appearing of Iesus Christ.
I have read that when Cleombrotus had read
Plato's book of the immortality of the soule,
forthwith he cast himselfe downe a pre-
cipice, that he might the sooner be made
partaker of immortality. This practice of
his was desperate and abominable: for selfe-
murder, is in an eminent manner, a breach
of the sixth Commandment, however Hea-

thens,

thens, and * some amongst us, abuse their witts to justify it: Notwithstanding we may make this profitable use of all. Hearing of glory, honour, and immortality, riches, treasures, and excellencies of heaven, we should have longing and earnest desires after all those things. We should be bigge with expectation of Christs second coming, and should be a calling for our Robes, Crowne, and a price of our high calling in *Ie-*
sus Christ: with that holy man *h Iob*, we should wait our appointed time: But with the Apostle we should desire to be with *Christ* which is best of all.

And now my Reverend Brethren, seeing such a great appearance of so many choyce Persons, & * Fellow-Labourers in the work of the Gospell, give me leave to speak unto you a word in due season; and that is, above all preaching, to study and practice this great superexcellent art of Preaching, to Preach *Iesus Christ*. The counsell of *Solomon* was *k* above all gettings to get understanding; so say I, above all knowledge labour to know *Iesus Christ*. The great Apostle *agens consilio*, upon mature advice and deliberation, determined as a Doctor of the Chayre, *to know nothing amongst them, save*

** D. Donne*
 of selfe Mur-
 ther. The
 contrary is
 solidly asser-
 ted and pro-
 ved by *M.*
Sym.

Phil. 3. 14.

h Iob. 14. 14.

*Quid aliud
 possim facere
 quam ut toto
 huius vite
 spatio sperem*

*et proster
 Domini opem,
 donec, ventat
 mei imitatio
 (i.e.)
 usque ad diem
 mortis.*

*Mercer in lo-
 com.*

i Phil. 1. 23.

** Ministrorum
 onus vel ipsis*

*Ange is for-
 midandum.*

Aug.

k Prov. 4. 7.

1 I COR. 2. 2.

Jesus Christ and him crucified. And above all Preaching, labour to Preach *Jesus Christ* in to the hearts of your hearers, make it your businesse to Preach *Jesus Christ* in his exemplary life: Preach him in his meritorious death. Preach *Repentance and Faith in our Lord Jesus Christ.* Preach conformity to *Christs image,* ⁱ *which consists in righteousness and holinesse.* Many people of strange humours, cast dirt upon their Teachers, and like ungratefull children, knock and spurne at those breasts which gave them suck. Some there are, (to their shame be it spoken) who cry downe the *Ministry* of England as *Antichristian*, and their maintenance as *Jewish*; when as upon serious thoughts it will be evidenced, that covetousnesse in people is that *Primum mobile*, that causeth all those malicious clamours: & I might adde likewise, that Pride is a maine Ingredient in the accusers of Ministers: some are so bold, as to usurpe the Ministeriall function, and none more ready then those to cry them downe, and trample them under their feet: and these Intruders having no learning themselves, cry downe all learning, (as the *Fox in the Fable*) they say that the grapes are over bitter, because they are a-
bove

Eph. 4. 24.

above their reach ; or as *Jude* saith, *they* n Jude 10.
speake euill of those things they know not.
 However let me beseech you (*my Brethren*)
 in the Bowells of *Jesus Christ*, to study to
 the utmost, to Preach *Jesus Christ* into the
 hearts of your people : which if you obtain,
 then they cannot choose, but embrace your
 Doctrine, account your *o feet beautifull*, and a Rom. 10. 15
 have your persons in honour for your Do-
 ctrines sake. In an especiall manner in the
 work of your Ministry, I commend unto
 you two great Subjects, *viz.* To Presse up-
 on your hearers, *soundnesse of Faith, and ho-*
linesse of life and conversation. Labour with
 all your might and zeale, to Preach down
 the Errors, Heresies*, and Blasphemies of the * In causa
Hercules ne-
minem oportet
esse patientem.
Hilar.
 time ; and Live them down, by an upright
 and holy conversation : and thus through
 the grace of God, you may save your selves
 and those that heare you, and put to silence
 unreasonable clamorous Accusers. What's
 the substance of all your *Embassy*, but to
 beseech men to be reconciled. This is that 2 Cor. 5. 20.
nagle which you *Masters of the Assemblies*
 ought to drive to the full head. O there-
 fore entertaine in your bosomes a true
 passionate care, over the soules of your peo-
 ple. Help them by your Praying and
 Preach-

Preaching, by your holy walking amongst them, and conferring with them about the things of God. Take frequent opportunity to visit your people. It's a great duty incumbent upon Shepherds, or Masters of families, applicable to all Ministers, preste by *ⁱSolomon*, *Be thou diligent to know the state of thy flock, and look well to thy heard.* Be faithfull and conscientious in your duty, as faithfull *ⁱStewards*, *ⁱworkmen that need not be ashamed*, & as burning and shining lights, make it your study to gain soules unto Jesus Christ. And though you may labour, *all night and catch nothing*; though you may plough amongst rocks, and sow amongst thornes; *Though Israel may not be gathered, and though you may spend your strength for nought and in vaine*; yet let this comfort you, which comforted the Prophet, *ⁱthat your judgement is with the Lord, and your work with God*; It's said your work; God will accept the work, though successe be wanting. Doe your duties faithfully, and leave the successe unto God.

And as for you that are the people committed unto the charge of your Pastors; You must remember your duty to *ⁱPray* for them, to *ⁱobey* them, to account them worthy

ⁱ Prov. 27.

27.

Quanto magis
cavendum est
illis qui veritas
Christi pretio-
so ipsius san-
guine redemp-
tis perficiun-
tur, ne vicaria
quantum in illis
pascendis u-
tantur opera.
CARTH. in
locum.

ⁱ 1 Cor. 4. 1.

ⁱ 2 Tim. 2. 15.

ⁱ Job. 4. 35.

ⁱ Mat. 49. 4.

Quamvis in-
ritus sit labor

meus, imo viri-

bus prope ex-

haustus, sim

absque profe-

ctum, mihi la-

men satis est

probari abse-

quum meum

Deo. CALV. in

locum.

ⁱ Eph. 6. 19.

ⁱ Heb. 13. 17.

worthy of *double honour*, to incourage them, both by honour of Reverence, and honour of Maintenance. If the Nurses be starv'd, the children will be starv'd quickly. You must every man so demeane your selves towards them, that they may at the great day *b give up their account with joy, and not with griefe.*

In the last place, here's one word of comfort, unto all those who have interest in Jesus Christ: comfort appertaines unto them, in a peculiar manner. The Lord commands the Prophet *c to comfort his people.* Christ hath promised that he *d will not leave them comfortlesse.* All the promises are theirs. The Attributes of Mercy, Power, Wisdome, &c. put forth themselves for their comfort, *Christ* is theirs, the *spirit* theirs, *Heaven* theirs. *Christ* is the Glorious hope, or Glory hoped for, and having Christ they have all. I cannot adde any more, being streightned in time, the night approaching: only I shall conclude with the Apostles *e I am perswaded, that neither death, nor life, nor Angells, nor Principalities, nor Powers, nor things present, nor things to come; nor height,*

Use 4.

For Consolation.

c Is. 40. 1. 2.

d Loh. 14. 18.

e Ouz. ap. 10.

f uas. 10. 1.

g us. Ex hoc

conspicitur eos

solos non esse

orphanos qui

gaudent spiri-

tus presentia,

qua si careant

Orphani sunt,

et omnibus

fratribus et

periculis expo-

siti. Rolloc.

in locum.

e Rom. 8. 38.

Opponit tot

malis extremis

extremam con-

solationem, e-

iusque certitu-

dinem et causam. Dilectione Dei vigente viget salus nostra. Pareus in locum.

nor

nor depth, nor any other creature, shall be able
to separate us from the love of God which is in
Christ Iesus our Lord.





A Briefe Narrative of the

Godly Life and Death of

M^{rs} *Margaret Corbet.*



And now having finish't my Text, give me leave to speak to the particular occasion; and what I shall impart to you, shall be in a great measure from my own personall knowledge; what I shall farther adde, I have received from good hands, of the truth of whose information I am abundantly satisfied.

It's the custome in this kind, first to speak of Births, Pedegrees and Parentage. Those things are sufficiently known, and it being more proper for a Herauld then for a Preacher to Emblason Armes &c. I shall be
more

more sparing, though something I may not
conceale, as being usefull for the living.

If we enquire into the Relations of our
deceased sister, either by *Affinity* or *Consan-
guinity*, on both sides, the Families are an-
cient, of renowne and good reputation:
Concerning the *Family* whence she was de-
scended (because here my businesse lies)
her Father was a Learned * Knight, whose
great paines, and dangerous adventures to
procure the *History of the Councell of Trent*
(which he translated into English) are to be
remembred with an honourable mention:
And for his faithfull discovery of *Jesuiticall*
jugglings, his name will be had in honour;
when the names of the Popish party will
rot.

* Sir Natha-
niel Brent
late Warden
of Merton
Coll. Oxon.
and Judge of
the Preroga-
tive Court.

* The Lady
Martha Brent

Her * Mother was a Lady of a Gracious
Spirit, abounding in Love, Meekenesse;
Humility, Love to Gods Ordinances, Gods
Children; Her delight with *David*; was in
the Society of Saints. Much might be said
of her, but not being able to say enough,
I shall forbear to say any more. Only to
her honour be it mentioned, she did *Patri-
mure*, imitate her worthy Father in the
sweetnesse of disposition: Now it's abun-
dantly known, that her Father was a Lear-

ned

ned and Godly * Bishop, *Mallent Papismi & Arminianismi*. His excellent Printed works are Monuments of his Honourable memory, and * others not Printed are ready for the Presse (I am perswaded) likely to be of singular use unto the Church of God.

* D. Robert Abbot Bishop of Sarum.

* An elaborate Commentary upon the whole Epistle to the Romans.

But my remaining work is to speak of that excellent fruit, which so choyce a Vine hath produced.*

To be borne of a good Family, and to be well descended, is a mercy not to be neglected. I remember that M. Philpot a zealous Martyr, being a Knights Son, and an Arch-deacon; told his adversaries that he was a *Gentleman*. For my part Anabaptistical parity, and Levelling designs I ever have abhorred, and look upon them as a ready way to confusion, rapine, and violence. This our pretious Sister, was a Gentlewoman every way well descended. Her Ancestors were persons of Honour, and from them she had the benefit of an ingenuous and liberall Education. This is much, but much more I shall say, when I say (and this is well known to be true) that she came of a Godly stock, and of Praying Relations. And this is that which ennobles Nobility it self.

* See in Bellem pragenant Aquila columba. Hor. v. 2. Examined of M. Philpot. A.H. & Mon. Vol. 3.

Let

Let me entreat you to quicken your attentions, and I shall give you a briefe narration of the life and death of this our dear sister, who now sleeps in *Jesur*.

God in mercy began with her betimies, even about the 14th year of her age: then God gave her a willing mind, and purpose of heart to serve him *in the dayes of her youth*. Inasmuch as she was swift to heare the word of God; she waited diligently at the *Posts of Wisdom's gate*. She wrote the Sermons she heard, (a practice used by *K. Edward the 6.* that rare *Iosiah*.) and she hath left many volumes of Sermons of her own handwriting, taken with great dexterity, and these are so many choyce monuments of her industry. She was much conversant in reading of the holy Scriptures (*which can make us wise unto salvation*) and she joyn'd with her reading, prayer and meditation. Her delight was in the word of God. It was (with *Jeremy*) * *The joy and rejoycing of her soule*. And with the reading of Scriptures she search't Expositors, and Practicall Divines, and attained thereby such a measure of Divine knowledge, as enabled her to state some questions of Controversy for her better use and memory, and to discourse

* *Ier. 15. 9.*
Sacra Scripturae sunt
sancta delicia mea. August.

course very soundly upon the most material points of Religion, and, above her Age and Sexe, to maintain the truth, as occasion was offered, with strength of Argument against gain-sayers.

Many excellent things might be communicated unto you for admiration and imitation both; but I shall contract my selfe, and endeavour to say as much as I can in few words. Take a tast of some choyce Qualifications in this worthy Gentlewoman, as patterns for our imitation in these ensuing particulars.

I. She was eminent for the Grace of Humility. And when I have said, she was one of an *humble spirit*, what can I say more? This the *Apostle* would have us *cloathed with* all. Humility is the ornament of all graces. It's that salt which seasons the best parts and graces. So humble was the spirit of this excellent Gentlewoman, that the poor might have free access unto her, and receive courteous language from her mouth, and liberall Almes from her heart and hand, both wide opened for their reliefe. The observation of this humble deportment from her childhood, gain'd the heart of her deare Husband unto her, long be-

1. Humility.

1 Pet. 5. 7.

fore she was ripe for her marriage. Her humble spirit evidently appeared by her condescending to those of low estate. The servants in her Family, the poorest and meanest in the Parish, will bear witness to the truth in this particular.

2. *A meek and quiet spirit.*

1 Per. 3. 3.

2. She was one of a *meek and quiet spirit*: which (as the *Apostle* saith) is *in the sight of God of great price*. All her Relations will attest her meek deportment, and how much she hated braules and contentions: her enemies (if they would speak their conscience) can testify her readinesse to passe by injuries. So far she was from *rendering reviling for reviling*, that she endeavoured to recompence evill with good, and *pray'd for such as despitefully used her*: professing the desire of her soule, to do her very enemies all the Christian offices of love, which lay in her power.

3. *Wisdom.*

3. There ought to be speciall notice taken of her *Wisdom*, and gravity in the ordering of her conversation. Her discourses were savoury, *administring grace to the hearers, tending to edification*. Her behaviour modest, Grave; though of an affable, cheerful spirit, yet without levity. She was no tatler, busy-body, no medler in others affaires.

fares: She was no gadder up and downe from house to house, hearing and telling of newes (as many doe to the wounding of others reputation.) Vaine frivolous discourse of some who came to visit her, was a heavy burthen and affliction upon her spirit. The discourses of such as tended to the defaming and blasting of others reputation, was a great griefe and trouble unto her; and when she heard such discourses, she would endeavour to turne the stream another way, and move such discourse as might be profitable for the soule.

4. Her Love was very eminent towards all those that feared God. She was with David, a companion to such; a lover of their

Psal. 16. 3.

acquaintance, who were the Saints, the excellent ones: Insomuch that when she apprehended any thing of God, though in persons inclining to separation, and of a contrary judgement from her, she was so compassionate, as to labour with much sweetnesse and candor, to convince them of their errors, & to win them to the Truth: Imitating herein the holy practise of learned Musculus^f, who gain'd some Anabaptists and Sectaries by kindnesse, and benefi-

f Humanitate & beneficiis visli - ipsum patienter audiebant, & alium post a iure errorem agnoscebant, tandemq; publico protestris Anabaptismum suum abjurant. Melchior Adamus in vita Musculi.

fits, and overcame them as much with Love as Arguments.

5. Holy Courage.
page.

5. Holy courage. Though Humble, and Mecke, and Loving, yet she was stout and courageous in declaring her judgement upon occasion, before those whom she knew to be contrary minded; hating compliāce against conscience, and doubting alwaies the sincerity and soundnesse of those, who durst not own their opinions: much of her worthy Father's temper in that particular, who hath been often heard to say, that *A Coward can hardly be an honest man*: and much of *Hester's resolution, desiring rather to suffer her selfe, then sluggishly and silently, to see the truth of God to suffer.

H. Her 4. 16.

6. Prayer.

6. She was a Praying Christian, she was much in Prayers and Teares, much in a sacred acquaintance and communion with God. Her gift (as I have heard) in prayer was very great. She was much in her closet alone, and there much upon her knees. This I commend to women as a patterne for their imitation, and by no means to suffer that great duty to be omitted. It was a Character of *Paul*, behold he *Prayeth*: Praying Christians are the best of Christians, they are prevailing Christians, &c, as Mr *Dod* was used

to

A. 9. 11.

to say, never despaire of that Person who can but Pray.

7. She was stedfast in Religion. Having frequently read the *Scriptures*, and many Orthodox Practicall Divines, she became settled, rooted, and grounded in the Truth. She was one that held fast her profession without wavering. Upon my own frequent discourse with her, it much rejoyced my heart to perceive her stedfastnesse in Religion. She was not carried about with every wind of doctrine, nor of their humors, who for politick ends, comply with all companies in their opinions. She kept close to the publick Ministry where she lived. There she heard the word faithfully dispensed. She neither was of their opinion nor practice, who, out of I know not what kind of singularity, separate from the Ministry of a Godly Pastor and Husband. Her delight was great in the Ordinances, and was glad when they said, let us goe unto the house of the Lord. She had such a high esteem of, and longing desire unto the house of God, that when her strength failed her, she would be carried thither: by reason of lamenesse, the feet of her body were weake, but the feet of her soule

7. Stedfastnesse in Religion,

Eph. 4.14.]

soule, her affections were strong, nimble and vigorous.

7. Duties in
her severall
relations.

8. Look upon her in her *Relations*: as a *Wife, Mother and Mistresse*, she was mindfull of her duty to God, and towards them all. Her great care and endeavour was to set up God in her Family; In order whereunto, she bestowed great paines in Catechising of her Children, and other near relations committed to her charge. Her great designe was to bring them up all *in the feare and admonition of the Lord*: and to inculcate againe and againe, that main needfull lesson, *to Remember their Creator in the daies of their youth*. Much paines she took in Catechising and instructing her Servants, especially before a *Sacrament*. She used to examine them of the Sermons they heard, and she customarily read those Sermon notes to them which she took at Church, that so they might be the better prepared to give an accompt to her Husband. God gave her severall Olive branches round about her Table, well bred, well Catechised, and governed; and of as great hopes as any I know. As *Funice & Lois* instructed young *Timothy*, so she instructed those hopefull little ones in the *holy Scriptures*, and acquainted

quainted them with the knowledge of God in their tender years. Thus, according to *Solomons* counsell, they were trained up in the way wherein they should walk, even from their Childhood : Insomuch as one of them (though but very young) hearing a neighbour using the name *Lord* upon a slight occasion, reprov'd him , alleading the Commandement, That he ought not to take the name of God in vaine. And another of them reasoning with his fellowes, about God and the Divell, professed he had rather be in Hell with God, then in Heaven with the Divell. And a third, who cannot distinctly speake, said in some discourse with her Father, That God Almighty would not blesse them who tell Fibbs, [meaning *Lies*] And that she had rather Die then tell a Fibbe.

Prov. 21. 6.

8. She was eminent for a charitable bountifull spirit. She was another *Dorcas*, full of good workes and almes-deeds. That high Elogium which *Solomon* gives the vertuous woman, may properly be applied unto her, *Many Daughters have done vertuously but she excelled them all*. Many there are (I know) that come short of her, but I know not any that went beyond her, in acts of Charity. God gave her a liberall plentiful

9. Charity.

Prov. 31. 29.

Job. 31. 16,
19.

estate, this was a great mercy; But it was
farre greater to give her a liberall heart to
doe good, and distribute, to cast her bread on
the waters, and honour God with her sub-
stance. That protestation which Job makes
for his own vindication, may be applied to
her. He would not withhold the poore from
their desire, nor cause the eyes of the Widdow
to faile: He would not see any perish for want
of cloathing, nor any poor without covering.
The whole Counti round, will give a
bundant testimony, that she visited and re-
lieved the sick, cloathed the naked, fed the
hungry, healed the wounded. Her purse,
her hand, her heart, were all open for their
reliefe. She bought many pretious druggs,
cordiall waters, made severall pretious
salves, and gave them away to such as were
in need of them. She spared not her best
paines, being never weary of well-doing:
insomuch that in the extremity of her grea-
test sicknesse (such bowells of compassion
yearned in her) she compounded severall
medicines with her own hands, and applied
them. Thus will her workes praise her in the
gate. And being dead she yet speaketh: for her
pretious name liveth. The Lord will have
the name of the Righteous to be in everlasting

Prov. 31. 31.
Heb. 11. 4.
Psalm 112. 6.

remem-

remembrance, and the memory of the just is Prov. 10. 7.
 blessed. And pretious in the sight of the Lord Psalm 116. 15.
 is the death of his Saints. Now our dear Sister reaps the fruit of her service of God, and the whole harvest, whereof she received only the first-fruits in this present world.

These things I have briefly handled touching her life, and much more I could say, were not my spirits and your patience well nigh tired out: I would not be tedious, for I well know that Mercy is to be preferred before Sacrifice.

Now in a few words, to speak concerning her death. We usually say: All's well that ends well. Her life was holy, and therefore her death must needs be happy. It pleased the Lord, to exercise her with a long and lingering sicknesse. And amidst the weaknesse of the outward man, God gave her great strength in the inward man. Though her limbs and outward strength failed her, yet God was her strength and portion, and he failed her never. A few daies before her distemper waxed high (her Husband being from home) she sent for all the Family young and old, to come into her Chamber: with whom she prayed near
 two

two houres, in such Patheticall, Heavenly, Scripture language, as draw'd admiration and teares, from those who were present: she blessed her Children, Councelled her Servants, Heartily and Affectionately commended her Husband to God. She wept and prayed, and pray'd and wept, and could not easily part with the company, nor yet leave off Praying and Weeping.

Upon the increase of her distemper her spirit was much disturbed; and some impertinent speeches did fall from her, yet in the midst of all her impertinencies, Grace & the Spirit of God did eminently declare their power and Sovereignty in her, by many choyse speeches, and sweet breathings of her soule: some of which are these which follow. *I was in the Divells clawes, but Jesus Christ, the sweet Bridegroomc of my soule, the sweet Bridegroomc of my soule,* (she often repeated those words) *the sweet bridegroomc of my soule hath delivered mee.* At another time. *I am safe, for Jesus Christ is at my heart, and I will not part with him, for 10000 worlds.* Again. *Come Lord Jesus the Captain of my Salvation, ride on gloriously conquering, and to conquer for me, Sathan, Sinne, Hell, the Law, Death, and all my enemies.* Afterwards.

terwards. *I was in Hell, but now I am in Heaven, I am in heaven indeed, Indeed I am in Heaven, I am in Heaven eternally, I am in Heaven, the habitation of Gods glory unto all eternity.* Much of this Nature she spake, even when her understanding was so disturbed, that she scarce did know her near relations, and those who attended in her Chamber.

And now (my Brethren) all these things are worthy to be transmitted to posterity, and to be had in perpetuall remembrance. She was an eminently-Godly Gentlewoman, little above 28 years of Age, who, though young in years, yet was old in Grace, a mirrour of her age, and renowne of her Sexe, a patterne worthy of our imitation. More what can I say? She was the beloved faithfull Wife of as an entirely-loving faithfull Husband. She was a tender affectionate Mother to her own, and no lesse carefull of those pledges committed to her charge. She was a most deare Sister, an affectionate Mistresse, carefull both of the bodies and Soules of her Servants, that they should neither want Corporall nor spirituall food. Her profession was with *Joshua*, *Josh. 24. 15.*
choose you this day, whom you will serve: but as
for

for me and my house, we will serve the Lord. Shee was not only a friend to her friends, but a friend to her enemies, even unto such as despitefully used her. All the Country round about, cannot but look upon her, whil'st living, as a publick gaine; and now dead, as a publick losse. She was very usefull whil'st she lived, and will be much missed now she is gone. In discoursing with her, I my selfe, have observed amongst many excellent things, two especially, viz. *Setlednesse in Religion, and holinesse of Conversation.* And in particular I professe for my selfe, that I have lost an ancient friend, one of a thousand for plainnesse and singlenesse of heart, which Qualifications are rarely to be found nowadaies. In a word and so I shall conclude, The Poor have lost a liberall Almoner, the sick have lost a good Physitian, the wounded have lost a good Chirurgeon, the Husband hath lost a faithfull Wife, the Children a tender Mother, the Servants a gracious Mistresse. And I cannot think that any that knew her of all her Neighbours and Friends, but will find a great misse and losse of her. All (that I can hear of) who knew her, loved her, such only excepted, whose love was not worth the having. I am

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now at a close. She lived much desired, and
 died much lamented. *For her to live was*
Christ, and to die was gaine. And, as it was Phil. i. 21.
 said of that rare King *Hezekiah*, that all *Ju-*
dah and Iernsalem did him honour at his
death: So this honourable appearance of
 so many Persons of Quality of the Gentry,
 Ministry, and Neighbourhood round a-
 bout, shew plainly in what an high estima-
 tion she was, and that her *Good Name is like*
precious oymment powred forth. The hope of
Glory was that soveraign Cordiall which
 abundantly revived and satisfied her spirits,
 and now her hope is turned into fruition,
 and her Faith into vision. All *her sorrowes*
and sighings are turned away, and her im-
 ployment is without the least tediousnesse,
 without interruption and intermission, to
 sing *Hosannas and Allelujahs* to him that *sit-*
eth upon the Throne, and to the *Lamb* for ever
 more. And what remains, but that we that
 are the living, should lay these things to
 heart. Let us then goe and do likewise. Let
 all these excellent things be inshrin'd. And
 let us imitate this Saint together with the
 rest, *who through Faith and Patience, have in-*
herited the promises.

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On the Life and Death of that

Vertuous Gentlewoman Mrs MARGARET;
Daughter to Sr NATHANIELL BRENT, Knight,
late Warden of Merton Colledge in Oxford, and
Judge of the Prerogative Court; Wife to
Dr EDWARD CORBET, Dr in Divinity.

In Margareta Brentia, } *Anagr.*
Margarita Bretannię :

Sive

Margareta Corbetia, } *Anagr.*
Rebeca grata marito :

Trochaicis Quaternariis, Octonariis immistis,
Celebrata.

I.
Englands Gemme, Great Britains Jewell;
Nature's Art, Affection's Fewell,
Art's Improvement, Virtue's Treasure,
Nature's Grace, Perfection's Measure;
Virtue's Mansion, Grace's Temple;
Femal's Glory, Wives Example;
All at once intomb'd in this of Grace and Natures
(master-piece)

2.

Nature laid a good foundation,
 Well improv'd by Education;
 Then, to adde a sweeter relish,
 Art and skill did both embellish;
 Grace at last, the best compleater,
 Ioyn'd to make a perfect creature;
 All concurr'd to bring to passe, this work of Nature,
 Art, and Grace.

3.

Virgin Thoughts, and modest Feärs,
 In her first and tender yeäres,
 Chast Discourse, Affections holy,
 Voyd of vaine and childish Folly,
 Taught the Virgin-train their duty,
 More to value Grace then Beauty,
 Counting Christ the greatest Gaine; and thus shadorn'd the Virgin-trayn.

4.

Modest, grave, and chaste Affection,
 Where she made her next election,
 (Vertues suiting such Relation,)
 Grac'd her Matrimoniall station;
 Love and Duty, link't together
 Faithfull Wife, and tender Mother,
 Both in one; and honoured an undefled Marriage-bed.

5.

Gracious, courteous, kind, and lowly,
 Humble, faithfull, wise, and holy;
 Meeke, and mild, to rich and poore;
 Good to all that came unto her;
 Free to help in each condition;
 Surgeon, Alm'ner, Friend, Physician;
 Doing good to great and small; Good first at home, and
 (then to all.

6.

Christian-like to one and other,
 Matron, Mistresse, Wife, and Mother;
 Zealous, watchfull, well observing;
 Fearing God, of Man deserving;
 Voyd of Malice, Wrath, and Pride;
 Thus she liv'd, and thus she died:
 Liv'd a Saint, and dy'd in blisse; Is gone before to hap-
 (pinesse.

J: Wallis, D. D.

G

An

An Elegie on Mrs MARGARET
CORBET.

THough Charity might prompt me to speak well
Of all, that in the earths cold womb do dwelly
Yet now 'tis Justice guides my pen, I write
What Merit, not Affection, doth endite.
For this dead Saints deserts may challenge more,
When I have call'd her Vertuous o're and o're.
My tortur'd fancy cannot her worth even;
He cannot shoot too high that aymes at Heaven.
As words, farr North (so Travailers have attested)
By cold, as a dull Sergeant, are arrested,
And trusted up in ice, where they abide,
As stigmatiz'd in th'aire, till a warme tide
Melts them in order, and conveighs the sound;
(As it is wont to circulate) all round:
Just so, what grieve bennum'd spake o're thy hearse,
Tears warmer grown have now dissolv'd in verse.
Yet still the labour's needlesse, since the poore
(Whose feet have left impressions at thy doore)
Best speake thy vertues; their unfained cries
Are thy best praises, choysest elegies.
These know how oft thy charity gave ease
Both to thy Patients need, and his disease:

Not like our Quacks, whose cure is halfe a curse,
 Leaving a deep consumption in the purse.
 Nor was this charity thy single grace,
 But every vertue crowded in for place.
 Thy pious and chaste life is known by all.
 This Sermon, borne at thy sad Funerall,
 Cannot the loathed name of flattery feare,
 Though every line a commendation were.
 In this glasse (Ladies) peep, and peep againe,
 And at each peeping blush to see a stain;
 Then wash it off with teares, and think you are
 So much more lovely, as y^e are more like her;
 Whose goodnesse though it be quite past beliefe,
 Yet that 'twas reall trust her Husbands grieve;
 Who (whilst she lived) could no vertue teach,
 But what her practice o're again did Preach.
 Sleep then in peace, dead Saint, thy fame shall soare,
 While men have memories, or Haskely poore.

W. Davenant, M. A.

An Elegy on Gods Deare Servant, and my
Deare Friend, Mr^s Margaret Corbet.

Blest Saint, thou need'st not such a fainting Verse
As mine, with Praises to adorne thy Herle.
But when I read, that, in a Fathers case,
The Son, though dumbe before, spake with a grace:
Just so, now once for all I'le Poet turne,
To doe my homage to thy sacred Urne.
What I can shadow forth will be too little,
Though truth I'le only speake unto a tittle.
I shall not step aside to Roman story,
And thence relate the chiefest Females glory.
Why should I dote on the Philistines land,
When as, farre better, and much nearer hand,
My Weapons may be whetted, and my Muse
May furnisht be, with what's of better use.
Rare Paragon of Vertues, I'le compare
Thee, with those Women, who for Vertues rare
In sacred story are upon record,
Whose lives doe both Doctrine and Use afford.
Mary made choyce of much the better part;
When Martha was incumbred, Maries heart
Was fixt on Christ, his Word was her best food
Beyond compare, there's none she found so good.

And

And wast not thou (rare Saint) most swift to heare
 The Word of God, thy joy, thy sweetest cheare?
 Ev'n when thy Limbs did fayle, thy heart was payn'd,
 Panting and breathing till these Springs were gain'd,
 Thou with thy Family didst use to goe,
 Unto the House of God, to Heare, and Doe:
 Both was thy ayme, and earnest Hearts desire,
 In thee these duties sweetly did conspire.
 Sarah was pray'd who call'd her Husband Lor,
 Thy practise with her patterne did accord:
 Thy Reverence to thy Husband did so shine,
 As if by Sarahs copy thou wrot'st thine.
 One more I'll name, the glory of her Sex,
 Hannah, who when Peninnah did her vex
 She powred out her heart in sighs and groanes:
 Though hardly censur'd, whilest she thus bemoanes
 Her case with Pray'rs and Teares; yet shee'l not leave,
 Untill from Heav'n some Answer she receive.
 So Hanna-like (choyce Saint) 'twas thy desire,
 Delight, and practise, often to retire
 Into thy Closet, there to weepe for sin,
 And beg for grace and mercy to come in.
 There thou didst find communion with the Lord,
 And comforts which the World cannot afford.
 But, now, what teares were shed, are wip'd away,
 No Sorrowing nor Sighing in this day.
 What here thou sought'st, thou findest all in Heaven,
 What thou didst pray for, is now fully given;

What

What once thou did'st believe, thine eyes behold,
 More to be prized, than a Masse of Gold;
 To what thou hoped'st for, thou hast attain'd,
 Eternall life, by Christ redemption gain'd.
 Him like a Bridegroom thou enjoy'st as Bride;
 And Christ enjoy'd is more than all beside.
 Weepe not for her, who now in Heav'n doth dwell,
 Weepe that her worth you cannot parallell.
 More I could truly say, but I'll forbear,
 And leav't to him who bringeth up the reare,

Hen: Wilkinson D.D.



On Mrs MARGARET CORBET.

IF Griefe could Poets make, or Tears a verse,
 I would not doubt to weep upon thy Herse
 (Bless'd Soule,) as fluent beates, & lofty straines,
 As have from Ovid's Muse, or Virgil's Braines
 E're run. If Love, or Sighes could speak thy worth,
 And in a Volume draw thy merits forth,
 I should not Cambden want, our Englands glory,
 Or Learned Bacon's pen to write thy story.
 And who but such can justly Limne thy Life,
 If a most tender Mother, faithfull Wife,
 A faithfull Friend, choyse Christian, reall Saint,
 They will in proper, perfect colours paint?
 All which thou wast, and all that Writers may,
 Of any Female Worthy, truly say.
 In Love a Magdalen, to Mary nigh
 For lowlinesse, Hester for courage high,
 Devout as Hannah, as Rebecca sweet,
 Dorcas in workes, as Abigail discreet:
 For all thy Sex, a Copy to Write by;
 Which They will hardly learne but scribblingly.
 Thou wast too good, on Earth to live with Mee;
 And I not good enough, to dye with Thee.

FINIS.